DOVER, N. H., SATURDAY, NOVEMBER 8, 1930.

THE DEVELOPMENT OF CIVIC GOVERNMENT IS INTERESTING

Religious Tolerance, Abolition of Slavery and Other Facts Compiled by City Clerk Fred E. Quimby

(By F. E. QUIMBY)

It is generally conceded that Dover was the first permanently settled town within the present limits of New Hampshire, although a temporary establishment by another group of voyageurs undoubtedly occurred at Little Harbor about the same time that Edward Hilton, and his associate adventurers, landed at Pomeroy's Cove at Dover Point. Dover was never formally incorporated, but was a corporation from its settlement.

Unlike the colony at Plymouth, whose inhabitants sought an asylum from persecution for their religious views, the early settlers of Dover emigrated from the mother country, to the uncharted shores of the new world, largely for the purpose of extending the commercial activities of English fishmongers, and the furnishing of commodities which might find a profitable market in the land from whence they came.

We know that expeditions for fishing along the coast, and the trade in furs, both of which articles could be found in abundance and converted into marketable products at a minimum of cost, occupied the attention of the earliest visitors to our shores. These articles were soon supplemented by commercial timber, pipe staves, and other by-products, all of which found a ready sale across the ocean. Considerable time elapsed, after the discovery and partial settlement of the coastal towns, before a regular government could be formed, whereas, at the time the Pilgrim Fathers landed at Plymouth, the principles on which the power of rule was to be based, and even those who were to exercise that power, were designated and resolved on before the landing of the company.

The first definite effort of the inhabitants of Old Dover to establish a general form of government, is evidenced in "The Dover Combination," bearing date of October 22, 1640. This combination, bearing the signatures of forty-two residents of the town, is as follows:

"Whereas sundry Mischeifes and Inconveniences have befain us, and more and greater may in regard of want of Civil Government his Greatness Matie having hitherto Retied no Orders for us to our Knowledge.

"We whose names are underwritten being Inhabitants upon the River Pascataquack have voluntarily agreed to combine our Selves into a Body Politique that wee may the more comfortably engage our Selves to to Submitt to his Royal Maties Lawes together with all such Orders as shalbee concluded by a Major part of the Freemen of our Society, in case they bee not repugnant to the Lawes of England and administered in the behalfe of his Majesty.

"And this we have mutually promised and concluded to do and so to continue till his Excellent Matie shall give other Orders concerning us.

"In Witness wee have hereto Set our hands the two and twentieth day of October in the Sixteenth yeare of the Reign of our Sovereign Lord Charles by the grace of God King of Great Brittain France & Ireland Defender of the Faith &c. Annoqs Dom| 1640."

Six years subsequent to the settlement of Dover, Rev. John Wheelwright, of the Massachusetts Bay Colony, purchased of the Indians a large tract of land lying between the Piscataqua and Merrimack rivers. The Indians were paid in what they called a valuable consideration, such as coats, shirts, Rattles, etc. Wheelwright's deed was signed by Passaconaway, the Chief Sagamore of the Indian tribes in this section of New England, and also by the chiefs of several other tribes. This grant from the Indians was part of the land previously purchased by Gorges and Mason. Wheelwright claimed that he had obtained his right to the land from the original owners, which, he contended, was far better than through any self constituted English company.

The Plymouth Company, very soon after Wheelwright's purchase, made a new grant of the same territory to Mason; and it was alleged that he and Gorges had mutually agreed to divide their original grant called Laconia, and take out new patents. Mason named his new grant for the county where he formerly lived in England—New Hampshire. Edward Hilton, then living in Dover, obtained a tract of land for himself and associates, by deed, including Dover, and what is now Durham, Stratham, and a part of Mowington and Greenland. A grant of land was also obtained by persons living near the mouth of the Piscataqua, including Portsmouth, Newcastle, and a part of New Castle, Newington and Greenland. The Dover settlement was called the Upper Plantation, and the Portsmouth grant was called the Lower Plantation. Capt. Thomas Wiggin, from whom it is claimed all the Wiggin family are descended, was appointed agent of the former plantation, and Capt. Walford that of the latter.

These settlements were for many years troubled by the assumptions claims of patentees. These claims were derived, originally, from the Council of Plymouth, in the mother country. During the Mason controversy, the existence of these claims, if admitted the policy of acquiescence, would prevent, several thousand people from buying their homes, and would throw the titles to all the property in the settlements into confusion. Some of these claims were finally settled by the payment of money, and others by the surrender of the land to the patentees, who then regranted it to the settlers. The claim of Mason was finally settled by the payment of £1,000 to his heirs.

Capt. Wiggin, who was the agent of the Upper Plantation, was a man of considerable importance in the colony. He was a member of the Council of Massachusetts Bay Colony, and was also a member of the Council of New Hampshire, after the latter was established as a royal province. He was also a member of the Council of Gorges' Province of Maine. He was a man of considerable wealth, and was the owner of a large tract of land in Hampton Falls, which he received from the Indians. He was also the owner of a large tract of land in Exeter, which he received from the Indians, and which was confirmed to him by the General Court of Massachusetts. He was also the owner of a large tract of land in Stratham, which he received from the Indians, and which was confirmed to him by the General Court of Massachusetts. He was also the owner of a large tract of land in Greenland, which he received from the Indians, and which was confirmed to him by the General Court of Massachusetts. He was also the owner of a large tract of land in Newington, which he received from the Indians, and which was confirmed to him by the General Court of Massachusetts. He was also the owner of a large tract of land in Portsmouth, which he received from the Indians, and which was confirmed to him by the General Court of Massachusetts. He was also the owner of a large tract of land in Dover, which he received from the Indians, and which was confirmed to him by the General Court of Massachusetts.

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Slavery - 1930

THE SOUTH STILL FIGHTING

The south seceded and brought on the Civil War. The northern states rallied under the banner unfurled by Lincoln, and under his officers, after the loss of thousands of lives, won the conflict. Immediately the north set about the task of reconstruction and in the attendenat commercial expansion and evelopment, and forgot about the war.

The south, forced into bankruptcy, suffered the sting of humiliation, organized the Klu Klux Klan and set out with a persistency not to be downed, to cheat the north out of all the glory that accompanies victory.

10-24-30

After sixty-five years of effort, the south has finally set the statue of its discredited president, Jefferson Davis, up in Statuary Hall. Not satisfied with the place assigned the statue, the state of Mississippi, the donor, fought six months for the place it wanted and has finally won. No place in Statuary Hall suited this state except the place next to the statue of General Grant. Washington's

Such affrontry would not have been dreamed of twenty-five years ago. One by one the Confederates have eased their leaders into this sanctuary of heroes, until now they have boldly placed Jefferson Davis, the arch enemy of the Union, in a most prominent place in the Union's Capital.

The north has forgotten the war, but the south is still fighting.

Rockville Center, N. Y.
NASSAU DAILY REVIEW
SEP 29 1930

Negroes Fought in Revolution; Many Won Freedom in Service

That the negro soldier played a part in the Revolution is a fact not generally known. One of the first martyrs of the colonial cause was Crispus Attucks, a negro, who was killed by British soldiers in the Boston massacre. In many of the colonies negro slaves fought to gain their freedom while in some of the southern colonies the use of negro troops was opposed. Some of them fought with the British army under promise of freedom.

In an interesting article in the current issue of the National Republic on "The Negro in the Revolution," Georgiana Lockwood says in part:

"The enlistment of negroes in the American army was also advocated in the face of hot opposition by such famous men as Alexander Hamilton, Major General Green and Lieut. Col. John Laurens. Washington, although he is believed to have personally favored the plan, preserved a judicial impartiality and resolved to abide by the wishes of the majority. In the end the matter was left to local option, that is, each state decided what her own stand should be in the makeup of her army. These policies differed widely. In some localities negroes were rejected altogether. In others free negroes only were admitted. Elsewhere, a master might send a slave as a substitute for himself. In some instances, the army might purchase an able-bodied black from his master. The slave then served in the army, often without pay or bounty, with the promise that, if he lived, he would be freed at the end of the war. These men were literally 'fighting for their freedom.' In a few instances, white and black fought together in the ranks without discrimination. Elsewhere, as in Rhode Island, black were organized into separate and distinct battalions.

"Massachusetts vacillated in her attitude toward negro soldiers. In May, 1775, the Committee of Safety of that state resolved 'that no slaves be admitted into this army upon any consideration whatever.' In July of the same year, the recruiting of all negroes was prohibited. The free negroes who had served with the army at Cambridge were dissatisfied with being thus discarded and apparently appealed to Washington who then relented to the extent of issuing the following in General Orders, December 30: 'As the General is informed that numbers of free negroes are desirous of enlisting, he gives leave to the recruiting officers to entertain them, and promises to lay the matter before Congress, who, he doubts not, will approve of it.'

"Washington communicated his action to Congress, adding: 'If this be disapproved of by Congress, I will put a stop to it.'

"Congress then decided: 'That the free negroes who have served faithfully in the army at Cambridge may be re-enlisted therein, but no others.

"As the war went on and the need for soldiers became more pressing Massachusetts, in 1779, voted to raise a regiment of 'negroes, mulattoes or Indians'—in which one sergeant in each company, and all the higher officers were to be white men.

"The neighboring state of Connecticut also raised a corps of negro soldiers. General Humphreys, who commanded a company of these men, reported that they 'conducted themselves with fidelity and efficiency throughout the war.'

"In New Hampshire, slaves were granted their liberty after serving three years in the army. The usual bounty, instead of being given to the black soldier, went to recompense the master for the loss of his servant.

"A similar practice was followed in New York. The consent of the master was necessary for the enlistment of the slave under such conditions.

"In 1871, New Jersey prohibited the enlistment of slaves while Maryland resolved to raise seven hundred and fifty negroes, to be incorporated with the other troops.

"Some of the Southern States, notably Virginia and South Carolina, hit upon the extraordinary idea of giving slaves as 'bounty' to white recruits. South Carolina, says Mr. Moore, offered 'one sound negro between the age of ten years and forty,' 'for each and every year's service' to soldiers enlisted for three years or during the war."

Slavery-1930

NEGRO SLAVERY AS A TROUBLE MAKER

* * *

where the system existed, largely disappeared as the value of the unpaid labor thereby assured became manifest—in the United States through the discovery of the Cotton Gin—and the West India Islands became enamored of it, and did not sympathize with the movement becoming more and more active and aggressive in the British Isles for its total abolition—as, later, in the United StSates the West Indians resented interference with their "domestic institution." Ever since the celebrated Declaration Act of 1788, (1) there has been no doubt that the Imperial Parliament at Westminster has the legal right to legislate for British Possessions in any part of the world: but this was disputed by the Thirteen Colonies. and the insistence upon the exercise of that legal right led to the loss of these Colonies to the Empire, just as its non-exercise renders possible the present happy condition of the British world, composed of several peoples, all subjects of the king but not subjects the one of the other, being self governing in all respects. This non-interference by the Mother Country with the affairs of the other self governing parts of the Empire, is, however, a thing of yesterday—the first British Country to become virtually independent being Canada about the fifth decade of the last century. (2).

While as early as the reign of Charles I, Barbadoes "refused to recognize the authority of a Commissioner sent over by the King" (3), and after the establishment of the Commonwealth, went so far as to claim complete independence of the Parliament, that was a mere temporary outbreak of what in England was known as Colonial impudence, and had nothing to do with slavery.

The feeling against slavery began to show itself in England toward the latter part of the eighteenth century: it perhaps had its influence in producing the epoch-making judgment in the case of Somerset vs. Stewart in 1772 which finally and decisively established that slavery was illegal in England (4). But that very judgment declared that a concurrence of unhappy circumstances had rendered slavery necessary in the American Colonies. Not long afterwards, Negro Slavery was declared illegal in Scotland; and the movement for its total abolition became marked before the end of the century. The movement was appreciably helped by the efforts of the Sierra Leone Company, incorporated in 1791, and the African Company, 1807—the relations between these Corporations are not quite clear but are of no importance in this enquiry. In 1807, Parliament abolished the Slave Trade and in 1811 made participation in it a felony (5). But it continued—laws then were as incapable as they are to-day to wholly stop a lucrative trafic, and "boot-legging" in Negroes was as common and paid as well as "boot-legging" in certain other forbidden articles of commerce is to-day in certain parts of the globe.

Every effort was made to check it and at length in 1812, it was decided to require all slave-holders to register their slaves, providing that the omission of the name of any Negro from the Register should be conclusive that he was a freeman. This was first tried in Trinidad; and the planters were at once up in arms, protesting vigorously, but finally, they obeyed the law having no means of actively contesting it. In 1815, this measure, which had had some success in Trinidad, was introduced into all the West India Islands—the "West India interest", that is, the merchants and others pecuniarily interested in the retention of slavery and increasing it, became most active in antagonism to the measure. Several of the Islands, which had Legislative bodies, protested in no uncertain terms against the legislation upon the same constitutional grounds that the Continental Congress advanced in the agitation resulting in the Declaration of Independence and the establishment of the United States of America. Jamaica, St. Vincent, Antigua, Dominica, Barbadoes, the Bahamas, Nevis Tobago, all agreed in the proposition that under the Constitution, the Parliament at Westminster in which the Colonies had no representation, had, constitutionally, no right to interfere with the internal matters of the King's Colony. It is perhaps needless to say that the feeling against the legislation in question had no sympathizers in Canada; Upper Canada had provided for the total abolition of slavery in every form in 1793, and in the next decade, it had been declared illegal in Lower Canada. But the agitation was both strong and continued in the West Indies; though it did not go so far as an appeal to arms—that was clearly hopeless, and would recoil upon the recalcitrants themselves. Every other means was taken, agitation, petitions to Parliament taking both the high constitutional grounds and the economical arguments familiar to all who have any acquaintance with the history of slavery.

It was becoming more and more manifest that the only way to regulate slavery was to abolish it wholly and by 1823, the efforts of those opposed to it were being directed in that view and no longer as theretofore rather to improve the condition of those in slavery and to prevent the extension of the system. This movement, was, if possible, more distasteful to the West Indies than the previous ones had been: but the resistance from that source and elsewhere proved in vain: and in 1833 (7) Britain finally and completely freed the British World of the curse of Slavery, setting free 800,000 slaves and paying 20,000,000 pounds for it.

This sum, large as it was—larger by far than it would be now, was infinitely less than the terrible expenditure of blood and treasure with which the United States cleansed her soil from the foulness, so contradictory of her proud boast of being the land of the Free.

Had the Colonies in the West Indies been as strong as the Southern States, there is no saying what might have been their course; but they were weak in comparison with the might of Britain; and it is quite certain that they would have received no sympathy from any other part of the British Empire. But enough has been said to show the disquieting effect of slavery in every civilized state.

—William Renwick Riddell
Osgoode Hall, Sept. 1930.

NOTES.

(1) (1776) 16 George III.c.12 (Imp.-
(2) The result of the investigations and recommendations of Lord Durham, followed by the Union Act, (1840) 3, 4, Vict., c. 35 (Imp.)
(3) The language of Professor Schuyler of Columbia University in his admirable work: Parliament and the British Empire, 1829: this work shows the perfect appreciation of the learned author of the British Constitution as well as the Constitution of the Dominions, which I have found in any American book—our camouflaged Constitution being generally taken au pied de la lettre, just as that of the United States and the several States necessarily be taken. This study is most thorough and erudite: I have made full use of it, and make this general acknowledgment to avoid the necessity of referring to it at almost every stage.
(4) For this case see my Article mentioned supra in the Text.
(5) See my Article: An Interesting Trial for Slave-Trading: Journal of the American Institute of Criminal Law and Criminal Jurisprudence, 1930
(6) See my Article referred to in Note (4).
(7) (1833) 3, 4 Will. IV., c. 73 (Imp.)

NEGRO SLAVERY AS A TROUBLE MAKER IN BRITISH EMPIRE

By

The Honourable William Renwick Riddell, LL.D., D.C.L., etc., Justice of Appeal, Ontario.

The enormous influence of Negro Slavery toward disintegrating the United States is well-known: that it nearly succeeded in destroying that Union is a fact of which no one can be ignorant—but its evil tendencies, shown in respect of the British Empire, are also unknown—or, at least, if not unknown, ignored by writers on the subject. 12-20-30

The encouragement given to the African Slave Trade by the authorities at Westminster in early times was for the advantage of the trade of the Mother country, and some, at least, of the American Colonies did their best to destroy the infamous traffic, or to lessen as much as possible its evils. In an article: Encouragement of the Slave Trade: in "The Journal of Negro History," Vol. XII (January 1927), I have given some account of the troubles of the American Colonies in that regard.

It is not so well known that in the first draft of the Declaration of Independence of 1776, the forcing of the Slave Trade upon the colonies was made one of the charges against the unhappy King George—of course, the offensive Orders were made in the name of the Sovereign for the time being, but that was a form, and the sovereign was in almost every case not only innocent but even ignorant of their contents. This part of the proposed Oeclaration of Independence was abandoned for fear of hurting the susceptibilities of some of the members of the Continental Congress from the South, unanimity being much more important than the inclusion of the charge of any offence, however gross.

Not only did some of the colonies on the continent object to the Slave Trade, but the same objections were were and expressed by some of the Insular Colonies in the West Indies However, just as Negro Slavery, objectionable as it may have been considered had no part in bringing about the revolt of the Thirteen Continental Colonies, so it had no effect toward a repudiation of the authority of the Mother Country in the Islands at that time or for about half-a-century later

The strong objection to the system

The Passing of Our Negro Mammies

Editor Constitution: In the death this week in Atlanta of Mary Turner, one more link in the chain is broken binding us to the past.

Mammy had served in four generations, first in the home of the late Mrs. Adelia M. Russ from 1872. One by one these dear old mammies are "loosening their moorings and sailing away," and with them goes forever, with all of its sad sweet memories, a tradition peculiar to the old south.

Among the ranks of shining saints,
Disguised in heavenly splendor,
Two mother faces wait for me,
Familiar still, and tender.

One face shine whiter than the dawn
And steadfast as a star—
None but my mother's face could shine
So bright and be so far.

The other dark one leans from heaven,
Brooding still to calm me,
Black as if ebon rest had found
Its image in my mammy.

EMILY H. RUSE.
Atlanta, Ga., Dec. 8, 1930.

"Uncle Tom" in Indiana, Old Papers Reveal

Eliza Really Crossed Ohio River

RICHMOND, Va., Dec. 5.—Clippings revealing that Uncle Tom, famous character about whom Harriet Beecher Stowe wove her famous novel of that name, actually lived and died from exposure after escaping from his master in Indiana, have been found, according to Dr. Henry Coffin Fellows, descendant of the Quaker couple who befriended Eliza.

Eliza Harris, famous for her trip across the Ohio river ice, also actually lived, but the story of her life was altered to make it more readable, Dr. Fellows says.

Dr. Fellows, Quaker educator and poet, now living at Wichita, Kan., said Uncle Tom was befriended by his great uncle, Levi Coffin.

"Coffin lived in Newport, Ind., near the Ohio line, and owned a cotton mill in Cincinnati. He imported cotton from England rather than use that from the southern plantations due to his hatred of slavery. He was so strongly against slavery that he became president of the famous underground railway system.

"Uncle Tom worked under a cruel taskmaster in Lexington, Ky., who whipped him unmercifully and he determined to escape. He heard of Coffin's kindness and decided to go to his house. The first night of his flight Uncle Tom walked along a railroad track. The next day he hid in a cornfield until it was dark enough to continue. It took two days to reach the Ohio river and by that time he was exhausted. The cold caused him much suffering.

"He was ferried across the river by a slave who had been freed and was taken to the Coffin home. He became ill with pneumonia and was sick for nine weeks. Then he died. Simon Legree did not kill him and it is probable that the notorious slave driver was a character who had the worst parts of several anti-abolitionists instead of being a real person as the others were.

"Eliza lived near Ripley, Ohio, and was owned by a kind man in straitened circumstances. When she heard that he would be forced to sell her 2-year-old son she took the child and made the famous river crossing. She also went to the Coffin home and later reached Canada. She did not go to Africa as a missionary, as the book describes, but remained in Canada, and as far as is known, never hard any acquaintance with Uncle Tom."

OLD EX-SLAVES GATHER AGAIN TO SING AT "CHRIS'MUS TIME"

Mellow Ancient Voices Out of Dead Past Rise to Songs of Cotton Fields "Down in Gawgia 'Fo De Wah" During Annual Holiday Celebration of Association

ATLANTA, Dec. 24 (AP).—Mellow voices that sang cotton field melodies for the master and mistress 'fo de wah" were blended here today as several score former slaves met for a little "Chris'mus funin'."

They meet each year as guests of the Ex-Slave association, dance a bit, sing a lot, and eat all they can.

"Hyar 'tis Chris'mus time in Gawgia agin and all de folkes is happy" said one old Negro who was in bondage and peacefully chopping cotton when war clouds were gathering over his servitude. "Hit's all right to like folks mos' of de time, but at Christmas you gotta love 'em all, or hit ain't Chris'mus."

There were presents for all and a sermon by the Rev. W. O. Slade, pastor of a Negro church at Decatur. The Rev. J. A. Hadley, president of the association, spoke briefly.

An old man whose minor tones were as rich as the experiences of his life swung into "Hoe Dat Cotton" and the crowd swelled it into a sonorous melody, perfectly blended, resonant.

Then came Study War no more, and Little David, Play on Your Harp. After Down By the River Side, the inevitable happened as someone skillfully swung into Swing Low Sweet Chariot.

Mournful melody rolled from a hundred withered throats, and tears streamed down the old Negroes' faces.

"I looked ober Jo'dan," sang one, "and what did I see?" echoed the crowd, "coming for to carry me home" "Swing low, sweet chariot."

And they all knew that the chariot is just beyond the horizon for them.

Memphis, Tenn. Comm'cial Appeal
Thursday, December 25, 1930

SWEET CHARIOT BRING PAST TO OLD SLAVES

Gather For Little "Funin'" In On Christmas Eve.

ATLANTA, Dec. 24.—(AP)—Mellow voices that sang cotton field melodies for the master and mistress "Fo de wah" were blended here today as several score former slaves met for a little "Chris'mas funin'."

They meet every year as guests of the ex-slave association, dance a bit, sing a lot and eat all they can.

"Hyar 'tis Chriz'mus time in Gawgia agin and all de folks is happy," said one old negro who was in bondage and peacefully chopping cotton when war clouds were gathering over his servitude. "Hit's all right to like folks mos of de time, but at Christmas you gotta love 'em all, or hit ain't Chris'mus."

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"I Looked Ober Jo'dan," sang one, "and what did I see?" echoed the crowd, "Coming for to carry me home." " . . . . Swing Low, sweet Chariot."

And they all knew the chariot is just beyond the horizon for them.

MORE FUNDS NEEDED BY EX-SLAVE SPONSORS

The Ex-Slave Association sponsored by the colored people of Atlanta are in need of more funds to buy Christmas presents for the ex-slaves which will consist of shoes, clothing and other necessities, B. R. Holmes, secretary, announced Sunday morning in making an appeal for contributions in his sermon at Antioch A. M. E. church, Decatur.

Donations will be accepted at the headquarters of the association, 411 Hilliard street, or call phone Jackson 9048.

Slavery — 1930

Pennsylvanian Approves Lawson Bill for Payments To Heirs of Slave Owners

Editor Constitution: I observed and read with great interest an article appearing in your paper of Sunday, the 20th, stating that Representative Larsen, of Georgia, had introduced a bil in congress, looking to the payment by government appropriation, throug the courts of justice, restitution t the owners of slaves, or their heirs for property confiscated by the executive proclamation of President Lincoln in 1863.

To me, not financially interested in same, as I was born and reared in Pennsylvania, a non-slave state, and none of my ancesters were slave owners, this is the fairest and most honest bill that has been offered in the halls of congress since the Civil War.

During the World War our President Wilson seized alien property and capital invested in the United States and appointed ex-Attorney General A. Palmer Mitchell as our foreign property custodian, and after the close of the World War, with proper proof of ownership, through court proceedings, this property was turned back to all aliens, even our enemies, the Germans.

Now comes the question of citizens of the United States whose sons and daughters stood side by side, shoulder to shoulder and fought with both musket and finance and gave liberally of substance and blood to the cause of the government from north, south, east and west to make the world safe for democracy, and yet in 1863 they were deprived by confiscatory presidential proclamation of thousands of dollars' worth of property in the line of slaves, which meant to these owners property investment, proven and acknowledged by courts of justice even in the north, and yet our federal government, after our one-time enemies had taken the oath of allegience to the Stars and Stripes and because our neighbors and friends failed to even prove our justice in offering recompense of any kind for this loss by emancipation, which meant years of untold privations and sufferings to a people who had suffered the horrors and ravages of war and were trying honestly by their labors to reconstruct homes made desolate and barren by the efforts and commands of the same government.

The least we can do to show our justice on which our government must exist, would be to enact laws even at this late date that would, in some manner repay those who remain, though they be very few, and the heirs of those who have gone from this fair land for their confiscated property.

All fair-minded people should unite in their efforts and give their support and write their representatives in congress to unite behind this bill and push through congress at the earliest date this bill presented by Brother Larsen.

E. W. DARE.
Box Springs, Ga., July 2, 1930.

ERIE, PA.
TIMES
AUG 1 1930

Plan John Brown Memorial In Crawford Co. Homestead

Anti-Slavery Apostle Imbibed Principles 'neath Parental Roof Near Meadville; Hanged for Treason

BY JOHN KELLY.

"John Brown's body lies a-mouldering in the grave,
But his soul is marching on."

SEVENTY years have rolled by since "Old Osawatomie" was executed for treason, murder and inciting Negro slaves to insurrection. But his memory is still revered by a considerable part of the populace, and Saturday hundreds of persons will journey to the old John Brown homestead in Crawford county, where memorial ceremonies will be held, as has been the custom for several years past.

The farm once owned by Brown is at New Richmond, about ten miles south of Cambridge Springs and twelve miles northeast of Meadville. It was there that Brown settled in 1826, five years after his marriage to Mrs. Dianthe Lusk, a young widow, to whom he was married at Hudson, Ohio. He was a tanner and currier, having learned the trade from his father. Soon after locating in Crawford county he built a tannery which he operated for several years. He was respected in the community and taught a district school two or three winters. He also was postmaster for several years.

Loses Wife, Marries Again

After the death of his wife in 1832, Brown was on the verge of packing up and selling out when he made the acquaintance of a young woman named Mary Ann Day. The year before his spouse died a son, aged 5 years, was taken by death, and the bereaved father was left with several small children. Miss Day was of a sympathetic nature and her heart went out to the sorely afflicted tanner.

Everybody in Richmond township was glad to hear that "wedding bells will soon ring for Mr. John Brown and Miss Mary Ann Day," as announced in a Meadville paper. The new wife was a good housekeeper and the step-children could not have been treated with greater kindness by their own mother.

Between 1835 and 1840 Brown sold the farm and tannery and removed to Franklin, O. This place was only a few miles from Hudson, where he had lived for about 20 years, before going to Pennsylvania. Brown was born in Connecticut, and when he was five years old his parents moved to what was called the "Western Reserve."

Invites Negroes Into Church

Brown's father belonged to the early school of abolitionists, and from him he imbibed his strong anti-slavery principles. The first evidence shown by Brown of his predilection for the colored race was soon after his removal to Franklin, when he invited Negroes to share his pew in church. This was the cause of no little trouble, several members of the congregation declaring that they would withdraw if Brown persisted in "such disgraceful acts." Upon hearing these stories that were bandied about Portage county, Brown gave his critics further cause for talk by inviting several Negroes to dine with him.

Local interest is attached to the celebration to be held Saturday in Crawford county for the reason that three residents of Erie county narrowly escaped the fate of Brown and his companions. One of the three was Frank Henry, and old-time newspaper man, whom I often heard relate the story how he escaped being with Brown in his memorable raid at Harper's Ferry.

Slaves Given Means of Escape

Henry was a radical abolitionist and a member of the Anti-Slavery society which was organized in Erie county in 1836. Col. James Moorhead of Harborcreek, a former slave owner, was the first president of this society. What was called the "Under ground Railroad" was in operation from 1840 to 1860. Negro slaves usually made their escape from Virginia by way of Washington county, Pa., and from there were helped along by "agents" through Allegheny, Beaver, Lawrence, Mercer and Crawford counties to Lake Erie. Along the route there were "stations", where zealous anti-slavery people gave the runaway Negroes food and shelter. Another "Underground Railroad" extended from Wheeling, West Va., to the harbor at Ashtabula, Ohio. John Brown, Jr., a son of "Old Osawatomie", lived at Andover, a few miles south of Ashtabula, and was agent at that point.

The chief station agents of the "Under ground Railroad" in Erie county were William Himrod of this city, Hamlin Russell, of Millcreek township, William Gray of Wayne, Stephen Lee of Summit and Frank Henry of Wesleyville.

Running Gauntlet at Night

At night time fugitive slaves were escorted from one station to another until they arrived at Erie or Ashtabula. William Himrod, who lived at French and 2nd sts., kept them secreted in his home until a chance was offered to send them into Canada, where they were safe from their masters. Many a runaway slave was escorted by Frank Henry from Wesleyville to the Himrod station. These nocturnal excursions were attended with no little danger for at that time there were many pro-slavery people in Erie county who would not have hesitated to take a shot at an abolitionist if caught in the act of helping a slave to escape.

Henry became acquainted with John Brown in 1858, when the latter visited Wesleyville seeking funds to further his plans of freeing the slaves. There were more abolitionists in Wesleyville, it is said, than in all the rest of Erie county. In fact, Harborcreek township was the most noted spot in Pennsylvania for its anti-slavery position. Henry kept up a correspondence with Brown until the invasion of Virginia was planned in the summer of 1859, and he afterward continued to keep in touch with him through his son, John Jr., who resided in Ashtabula county.

How Frank Henry Escaped Death

Upon learning that Brown intended to strike his first blow against slavery on Oct. 25 at Harper's Ferry, Henry and two other residents of Wesleyvile decided to join them. On the night of Oct. 16, Brown changed his mind and with his force of seventeen white and five colored men he entered the town of Harper's Ferry and seized the national amory. Gov. Wise was notified the next day of Brown's intention to "free the slaves by authority of God almighty," and he ordered a regiment of state militia in comond of Col. Robert E. Lee to the scene of disorder. In the battle that ensued twelve of the insurgents were killed, three or four escaped and the rest were either wounded or captured. Brown was among those wounded. He was tried for treason and murder offering no defense. All of the wounded or captured were hanged.

Frank Henry, and his two companions were preparing to leave Wesleyville for Harper's Ferry when news came of the failure of the invasion. If Brown had not advanced the date of the attack Henry would not have lived to tell the story. He named one of his sons, John Brown Henry in memory of the man who gave up his life in the cause of slavery and another was named Geritt Smith Henry in honor of the great abolitionist.

Macon, Ga. News
Monday, August 11, 1930

The Stewart-Webster Journal sighs for the old-time Negro:

The passing of several of the venerable old darkies of this section within the past several months brings to mind again the splendid type of Negro that Stewart counties have had in their borders. Of course there has been some sprinkling of the lower class, some of those whose delight it has been to loot box cars, to engage in petty thievery, and to do other things that finally wound them up on the chaingang or in the local calaboose. But as a general thing, our colored population has been law abiding, and religious. Go out in your car almost any night in the summer time. You will see strolling groups of Negroes coming home from church. Many of them have had to walk miles and miles. But they are faithful and devout. They walk miles to their church, often in the rain when some of our people welcome the least excuse to stay at home. They sing the old religious songs as if they actually meant them. They pray with all the fervor of a sinful soul. Most of us merely do lip service.

Our Negroes have been a heritage from the antebellum days. They inherited a humility and a fidelity that have made them [illegible] faithful, and have in turn caused their [illegible] friends to stick by them in sickness and health. Many of the younger Negroes have gone North, and for a time they may have bragged about better opportunities, higher pay, and all that, but most of them finally discovered through bitter experience that in sickness, and in sorrow, the Southern whites are their best friends. We have no Oscar Depriests among us. Our Negroes are made of far finer stuff, of simple faith, and loyalty and staunch goodness of character that make Oscar Depriest look like a joke.

Our Negroes have tilled their soil, have helped to bring up our children, and have served us in many ways. They have been appreciative of their white friends, and of the many kindnesses that the white people have rendered them. As a result, the two races

live peacefully and happily and in harmony, and all is well. The older ones pass out, and their passing is mourned by white and black alike. The younger Negroes would do well to pattern their lives after the good old souls who are fast passing.

The News is inclined to believe southern white people are too much in love with a romantic fiction of the ante bellum Negro. The new Negro is potentially a much more valuable individual than the Uncle Tom of the "mammy" of bygone days. If he gets a square deal in the South, he won't go North.

"Uncle Robin" Stewart, Negro, Once Constable, Is Dead At Age of 100

SCOOBA, Miss., July 23.—The colorful career of "Uncle Robin" Stewart, 100-year-old negro of this place, terminated by death Tuesday night. The negro was a quiet and peaceful character in recent years, but he and a large family of brothers were mixed up in politics of Kemper County during reconstruction days, Robin himself being constable here at that time.

He owned an 80-acre farm east of town at the time of his death. He was probably the only living person in this section who helped lay the Mobile & Ohio Railroad. He always stated that he was a grown man at the time the railroad was put through here in the late 30s. He als owas a workman when the Scooba and Gainesville public road, more generally called the "old road" by the people here now, was cut out.

The road formerly was called the DeKalb and Gainesville road, having run through what is called the old race track section which is about a quarter o fa mile south of town. Later when the town here was laid off the road was changed and old Robin helped blaze the new way. During his early life he was noted for his prowess with his rifle, having killed numerous deer, wild cats, bear.

ABYSSINIAN PROJECT OF U. S. FIRM QUERIED

GENEVA, Aug. 15.—(AP)—Protests have been received at the League of Nations against certain conditions said to be attached to a concession held by the J. G. White Engineering Corporation, a New York concern, for the construction of public works in Abyssinia. According to the protests the construction of these works by the American company will involve the use of slave labor.

The protests received here have come from the British Anti-Slavery Society, London; the Women's International League for Peace and Freedom, and certain individuals.

The communications to the league call attention to the fact that the United States is a party to the anti-slavery convention concluded under the league auspices. They recall also that the Washington government in approving the convention made a declaration which went further than the terms of the treaty itself in taking a positive stand against slavery and enforced labor.

The matter also is understood to have been brought to the attention of the state department at Washington.

Abyssinia has signed but not ratified the anti-slavery convention.

Lady Simon Here in War on Slavery

Tales of the horrors of slavery, of the terrible cruelties inflicted upon men, women and children held in bondage in different parts of the world were told graphically to an audience of Chicago women Saturday morning by Lady Kathleen Simon, wife of Sir John Simon of London.

Lady Simon, addressing the Woman's City club, 6 N. Michigan Ave., described many of the tragic features of slavery as she has witnessed them during her tours of Africa, India, China, Arabia and other parts of the world. She concluded her speech with a plea for American women to interest themselves in this question, and to take steps to help wipe out this institution.

"Slavery is the worst form of human degradation," declared Lady Simon. "The debasing effect of slavery is not only on the person held as chattel, but upon the person who holds him. That is one of the reasons why we ought to bend every effort to abolish the institution."

Lady Simon cited Abyssinia as the worst offender among the slave holding countries. "There are between four and six million persons held in slavery in Abyssinia," she stated, "and I have seen some examples of the cruelties inflicted upon human beings who are subject to this slave regime. Whenever the slave supply runs low in Abyssinia the Rasses take their huntsmen, swoop down upon a neighboring village and very often there is not a person left alive in the towns when they have finished."

According to Lady Simon's report, the league of nations is now working to have slavery abolished in all parts of Africa as well as in China and India. The United States has also signed the resolution drawn up by the league, and is now the 35th nation on the list which has pledged itself to take an active part in the crusade against slavery.

Lady Simon, who is well known for her fight against the institution of slavery, is author of the most talked of bok published in England during the last year. It is entitled "Slavery" and has attracted attention throughout England and the continent. Her talk Saturday dealt with many of the startling things revealed in her book.

After her plea for world abolition of slavery, she proceeded to Northwestern university, where Sir John Simon was presented an honorary degree. The couple left Chicago Monday for Washington and New York, where they will sail early in September for England. She carried with her a copy of The Chicago Defender, presented to her by the editor of the World's Greatest Weekly, Robert S. Abbott.

ONE GROUND FOR NEGRO SLAVERY

By The Honourable William Renwick Riddell, LL.D., D.C.L., &c.

Of all the theories advanced justifying Negro slavery as a divine institution. the best known is, of course, the reported curse of the Patriarch, Noah, when recovering from a drunken bout, pronounced on Canaan: "a servant of servants shall he be unto his brethren," Shem and Japheth. The most singular one, however, that I have found is that of a somewhat celebrated Mormon leader, Charles B. Thompson.

Thompson joined the Mormons during the life time of Joseph Smith, the Seer, and became an effective preacher of the new doctrines: after the brutal murder of Joseph in 1844, he joined the movement of James Jesse Strang and was one of the subjects of King James in Wisconsin and Michigan. He left Strang's "Kingdom" and founded a church of his own, "Jehovah's Presbytery of Zion," afterwards, known as "Banneemyites," while he took the name "Father Ephraim, the Chief Steward of the Lord." The sect settled in Iowa, but disagreed and Thompson had to flee for his life. He afterwards went to St. Louis, and, in August, 1860, published a number of the Nachashlogian—there does not seem to have been more than the one number published, but that is enough. He had already published a book called "The Origin of the Black and Mixed Races," in which he pretended to translate from Greek and Hebrew of neither of which languages, had he any knowledge. We are concerned, however, with the Nachashlogian.

He said that the Negro race were descendants by natural generation of the Serpent of the Garden of Eden whose counsel to Eve had such dire consequences. Quoting from Genesis II, 1 "the Serpent was more subtle than any beast of the field which the Lord God had made," he contended that the language employed showed that the serpent was not a "beast of the field"—of course, if it had been intended to make the Serpent such, the language would have been "than any other beast of the field." This argument is a perfectly legitimate one, and would be persuasive, if Genesis had been intended as a treatise on Science or on Law.

If not a "beast," the Serpent must have been a species of Man, having a terriginous soul, wiser than the beasts but inferior to Adam. The Negro is, he contended, descended from the Serpent, so-called, really the Nachash, and he proceeded to deduce from that 'fact,' that "the Negro race are by divine law, the natural subjects and slaves of the white race, which, alone, he credits with being descended from Adam. We may have difficulty in following the logic, but Thompson had no doubt that he thus established "the moral right of the white race, jure humano, either to make of Negroes, individual property, as they are (remember this was in 1860, before Emancipation) in the Southern States, or public subjects —to possess nominal freedom, as they do in the Northern portion of the American Union, according as the citizens of any sovereign commonwealth may elect."

This fantastic theory did not recommend itself to the American people as a whole and emancipation definitely killed the snake, Nachash.

WILLIAM RENWICK RIDDELL
Ocgoode Hall. Toronto, Oct. 28th, 1930

Slavery - 1930

JOHN BROWN AND HARPER'S FERRY

The Dawn of To-Morrow

5-21-30

(by Prof. Fred Landon)

John Brown's raid on Harper's Ferry, Va., in October, 1859, made a profound impression in Canada. Although the Chatham convention in May, 1858, had been surrounded by much secrecy there were some Canadians who knew that Brown was meditating a bold stroke. Dr. Alexander Milton Ross was one of these. The Harper's Ferry raid was reported in detail in the Canadian newspapers and commented upon day after day. In an article extending over more than one column of its issue of Nov. 4th, 1859, The Globe, of Toronto, points out that Brown's execution will but serve to make him remembered as "a brave man who perilled property, family, life itself, for an alien race." His death, The Globe declared, would make the raid valueless as political capital for the slaveholders and the South might expect other Browns. References in this article to the Chatham convention indicate that George Brown knew something of what had transpired there and knew the relation of the Chatham gathering to Harper's Ferry. Elsewhere, in the same issue, the appeal of The Journal of Commerce that Brown be not martyred was declared to be "natural from a pro-slavery journal." Three weeks later The Globe, with fine discernment, declared that if the tension between north and south continued civil war would be inevitable and "no force that the south can raise can hold the slaves if the north wills that they be free." On the day of Brown's execution The Globe said that "his death will aid in awakening the north to that earnest spirit which can alone bring the south to understand its true position" and that it was "a rare sight to witness the ascent of this fine spirit out of the money-hunting, cotton-worshipping American world." Once again, with insight into American affairs it predicted that "if a Republican president is elected next year nothing short of a dissolution of the union will satisfy them." (the cotton states).

The special initerest taken by The Globe in American affairs and the sane comment on developments in the slavery struggle were the result of George Brown's own special un- rovinces which furnish asylums for ur fugitives and send them and eir hired outlaws upon us from epots and rendezvous in the bord- ring states."

Speaking again on Dec. 22, 1859, a gathering of medical students he had left Philadelphia, the gov- rnor said: "With God's help we ill drive all the disunionists to- ether back into Canada. Let the ompact of fanaticism and intoler- nce be confined to British soil."

The New York Herald quoted Wise s calling upon the president to not- y the British Government that Can- da should no longer be allowed, by fording an asylum to fugitive slav- s, to foster disunion and dissension n the United States. The Virginia overnor seems even to have had he idea that the president might be ullied into provoking trouble with Great Britain. "The war shall be carried into Canada," he said in one of his outbursts.

The pro-slavery viewpoint was reflected by a portion of the Tory press of Upper Canada, The Leader declaring that Brown's attack on Harper's Ferry was an "insane raid" and predicting that the south would sacrifice the union rather than submit to spoliation. The viewpoint of the Leader may be further illustrated by its declaration that the election campaign of 1860 was dominated by a "small sectcion of ultra-abolitionists who make anti-slavery the beginning, middle and end of their creed. As for Lincoln, he was characterized as "a mediocre man—a fourth rate lawyer."

Canada's relation to John Brown's adventure was, of course, proven after the collapse of the enterprise. The seizure of his papers, the evidence given at the trial and the evidence secured by the Senatorial Committee which investigated the Macdonald-Dorian administrations, and John Dougall, the founder of the Montreal Witness.

The slaveholders were by no means blind to the fact that the abolition movement had friends and supporters in Canada, that there was, in fact, an abolitionist group actively at work for their undoing. From papers that were seized they knew of Brown's famous convention in Chatham. In his message to the Virginia legislature after the Harper's Ferry raid Governor Wise referred to Canada as a seat of abolitionist activity. "One most irritating feature of this predatory war," he said, "is that it has its seat in the British affair all confirmed the suspicions that in the British provinces to the north there was extensive plotting against the slavery system. In the report of the Senatorial investigation the proceedings at Chatham are declared to have had as their object "to subvert the government of one or more of the states, and of course to that extent the government of the United States." Questions were asked of the witnesses before the investigating committee which showed that in the minds of the members of the committee there was a distinct Canadian end to the Harper's Ferry episode. Their suspicions may have been confirmed in their own minds by the fact that Dr. Samuel G. Howe, Frank B. Sanborn, George L. Stearns and Fred Douglass all fled to Canada immediately after the raid. They were known to be intimate with Brown.

In the carrying out of the raid at Harper's Ferry the actual assistance coming from Canada was comparatively small. Of the twenty-one men who marched out with Brown that October night of 1859 only one could in any way be described as a Canadian. This was Osborne Perry Anderson, a negro born free in Pennsylvania who while working as a printer in Chatham became connected with Brown and threw in his lot for the great adventure from which it was his fortune to escape. He is described by Hinton as "well educated, a man of natural dignity, modest, simple in character and manners." He wrote a pamphlet account of the raid, served during the latter part of the Civil War in the Union armies and died in Washington in 1871.

The question may naturally be asked: why was the aid given to John Brown by Canadian Negroes so meagre? That Brown himself had counted on considerable help in his enterprise from the men who joined with him in the Chatham convention is certain. John Edwin Cook, in his confession after Harper's Ferry raid, declared that "men and money had both been promised from Chatham and other parts of Canada." Yet, outside of Osborne P. Anderson, a negro, only one other Canadian seems to have had any share in the raid even indirectly. The exception was Dr. Alexander Milton Ross, the famous Canadian abolitionist, who, by agreement with Brown, went to Rich mond, Va., before the blow was struck and was there when word came of its unhappy ending. What Ross was to do at Richmond in the event of any success attending Brown's plan is not clear, probably he was to keep watch on the official actions of the state.

The choice of Chatham as the place of meeting was not without special reference to the many Negroes in Canada. A majority of the Canadian Negroes were resident in the district now included in the counties of Kent and Essex of which Chatham was a center. Among these Negroes in this district were many men of intelligence, education and daring, some of them experienced in slave raids, and Brown was justified in looking for help from among them. There is also evidence that among the Negroes there existed a sort of secret organization, known under various names, which had as its objects to assist fugitives and re sist their masters. Help from this organization was also counted upon. Hinton says that Brown "never expected any more aid from them than that which would give a first impetus." John Brown himself is quoted by Pealf, one of his associates, as stating at Chatham that he expected all the free Negroes in the northern states to flock to his standard, that he expected the slaves in the south to do the same, and believed that as many of the free Negroes in Canada as could do so would accompany him. This would appear to misstate Brown's plans. It was not numbers that he wanted but quality, a few men planted in the mountains of Virginia would have attained his objective perhaps better than a thousand.

The real reason why the Canadian Negroes failed to respond in the summer of 1859 when Brown's men were gathering in Virginia seems to be that too long delay ensued after the plans were laid at Chatham for aggressive action. The Chatham convention was held May 8—10, 1858, while the raid at Harper's Ferry did not take place until the night of October 16, 1859, nearly a year and a half later. Warlike ardor had cooled off in the meantime, the magnetism of Brown had been withdrawn and new engagements had been entered into. Had Brown been able to move at once from Chatham to Harper's Ferry there is no doubt but that he would have received substantial assistance from the Canadian Negroes. Frank B. Sanborn understood from Brown in April that he wanted to strike his blow about May 15, that is within a few days after the convention. The delay was caused by the exposure by Hugh Forbes to Senator Henry Wilson of Brown's plans and the panicky decision of Brown's white supporters in New England that those plans must be changed. Brown was full of regret and much discouraged by the assumed necessity of postponement, but, being penniless, he had to submit and accordingly went to Kansas.

There was some effort made at a later date to get thhe Canadiain Negroes enlisted, the mission being in charge of John Brown, Jr., who also had some help from Rev. J. W. Loguen, the well-known Negro abolitionist. Together they visited Hamilton, St. Catharines, Chatham, London, Buxton and Windsor, helping also to organize branches of the League of Liberty among the Negroes. The letters of John Brown, Jr. show that the enthusiasm of May, 1858, had largely died out. There was a show of interest at Chatham but it did not go deep enough to bring men. "Canada, and the freed refugees therein, proved a broken reed," is the comment of one writer of the period, though against this should be placed some evidence which indicates that on account of the raid being carried

out somewhat sooner than John Brown, Jr. anticipated there were a few Canadians on the way south when the end came. The proof of this lies in the papers of John Brown Jr. which were seized after the raid.

JOHN BROWN PAPER FOUND

WASHINGTON, June 12—(C.N.S.)—After trace had been lost many years, the original papers, indictments and court orders connected with the prosecution of John Brown and four of his followers in the historic Harpers Ferry insurrection case seventy-one years ago, have been restored to the clerk's office of Jefferson County, W. Va., at Charles Town. They were found a day or two ago among the personal effects of the late Judge Daniel B. Lucas by Forrest A. Brown, executor of the will of the late Miss Virginia Lucas. The indictments were in the handwriting of the late Andrew Hunter, who aided in the prosecution of the Brown raiders. For many years it was the accepted belief of attorneys and research workers that the papers had been taken to Richmond and destroyed when the capital of the Confederacy was burned upon its evacuation on the eve of the surrender in April, 1865.

IT HAS ARRIVED

It would have occasioned little surprise if immediately following the election of the first Democratic President, returning the control of the federal government to the former slave-holders, if efforts had been then made to pass legislation through Congress to pay the former owners for their slaves.

But now, sixty-five years after Lincoln's Emancipation Proclamation it seems like a cruel joke to arouse hopes in the hearts of thousands of ignorant descendants of slave owners that there is a possibility that the federal government will every make payment for slaves whose freedom was bought with the price of blood of thousands of loyal citizens upon battle fields and with billions of wealth of its loyal citizens.

Nevertheless the Hon. Larsen, of Georgia and the demand for payment for slaves freed in 1865 have arrived. The Hon. Larsen has introduced a bill in Congress to grant to slave owners whose slaves were freed by Lincoln's proclamation the right to bring suit before the Court of Claims for the losses sustained through the proclamation.

The chief interest excited by the Hon. Larsen's bill is the flagrant lack of campaign issues by Southern politicians; more and more it is becoming evident that white voters of the South are tired o fthe Negro issue. The Hon. Larsen therefore conjures up a brand new one with the Negro as a back ground.

Whether the white men and women of his district are ignorant enough to be duped by him into the belief that there is hope that he can get trough a bill to pay them for the Negroes their fathers owned remains to be seen.

After disfranchising the Negro the politicians of the South have been maintaining their hold on the voters of that section by holding up the Negro as an issue in every election. They are now being driven to seek another issue.

Maybe the Hon. Larsen can get two or three more terms in the House by continual bellowing to the voters of his Dstrict that they should be paid for their "Niggers," that under the law they were property the same as horses and dogs etc., and that its an outrage for the government to deprive citizens of their property without compensation and and that he will fight to the bitter end for the payment of this honest debt to the former slave owners and force the government to pay it. This sort of rot may prove effective for the Hon. Larsen until his constituents learn after a few years of waiting that the Hon. Larsen was only selling them a gold brick for their votes.

South May Yet Be Paid For Freed Slaves

WASHINGTON, June 28. —(AP)— The long quiescent claims of persons whose slaves were freed by Lincoln's emancipation proclamation for property losses suffered under it might be brought before the Court of Claims under a bill introduced today by Representative Larsen, (D), Georgia.

In introducing the measure, Larsen said that he had no monetary interest in the proposal, that his parents "never owned a slave or resided in the South until after the War Between the States."

The measure would confer jurisdiction upon the court to pass upon the claims. Under it American citizens who were owners of slaves would be required to present proof of the value of their slaves "without reference to loyalty during the war period from 1861 to 1865 or prior or subsequent thereto."

In a formal statement, the Georgian said passage of the measure would "only do justice to a class of citizens now residing in every state of the nation whose rights have already been too long delayed."

Decisions of the courts, both state and federal, can be cited wherein slaves were held to be property, and while Mr. Lincoln undoubtedly had the right to deprive the citizen of such property upon the grounds of military expediency or necessity, still there is no reason why a person thus deprived of property should not be compensated for it," Larsen said.

"Many of those who were thus deprived of property were either women and children, or persons decrepit from age, or temporarily residing in foreign countries who never raised a hand or uttered an unkind word against the Federal government during this dreadful war. And, again, many who did fight against the nation were forced to do so.

The constitution provides that no person shall be deprived of property without due process of law, nor private property taken for public use without just compensation. My sole purpose in seeking legislation is to obtain that legal adjustment of rights for American citizens which we do not deny to citizens of foreign countries, even though alien enemies."

PAYING FOR THE SLAVES

Congressman Larsen, of Georgia, is going to show us what he can do toward getting the Federal government to pay Southerners for the slaves that Lincoln freed. If Larsen ever gets his bill out of committee we hope he will send The Advertiser a telegram collect. . . . Had it occurred to the gentleman that Negroes are now taxpayers in the South and that his bill would assess them as well as the whites to raise the money with which he would reimburse descendants of slaveholding families? . . . Had it occurred to the gentleman that there is not a Senator or a Congressman from any State, outside the old slaveholding territory, that will vote for his bill—and that these non-Southerners constitute a majority of the Senators and Congressmen? . . . Had it occurred to the gentleman that there has not been a President since Lincoln who would not have vetoed such a measure if Congress had passed it? . . . Had it occurred to the gentleman that probably only a small percentage of the descendants of slaveholders could now prove in the Court of Claims that their forbears owned slaves—time having erased most of the records? And that being the case, would the gentleman argue that his measure for reimbursement does not discriminate against the majority in favor of the small minority that could find their records?

The Town That Helped Kindle the Civil War

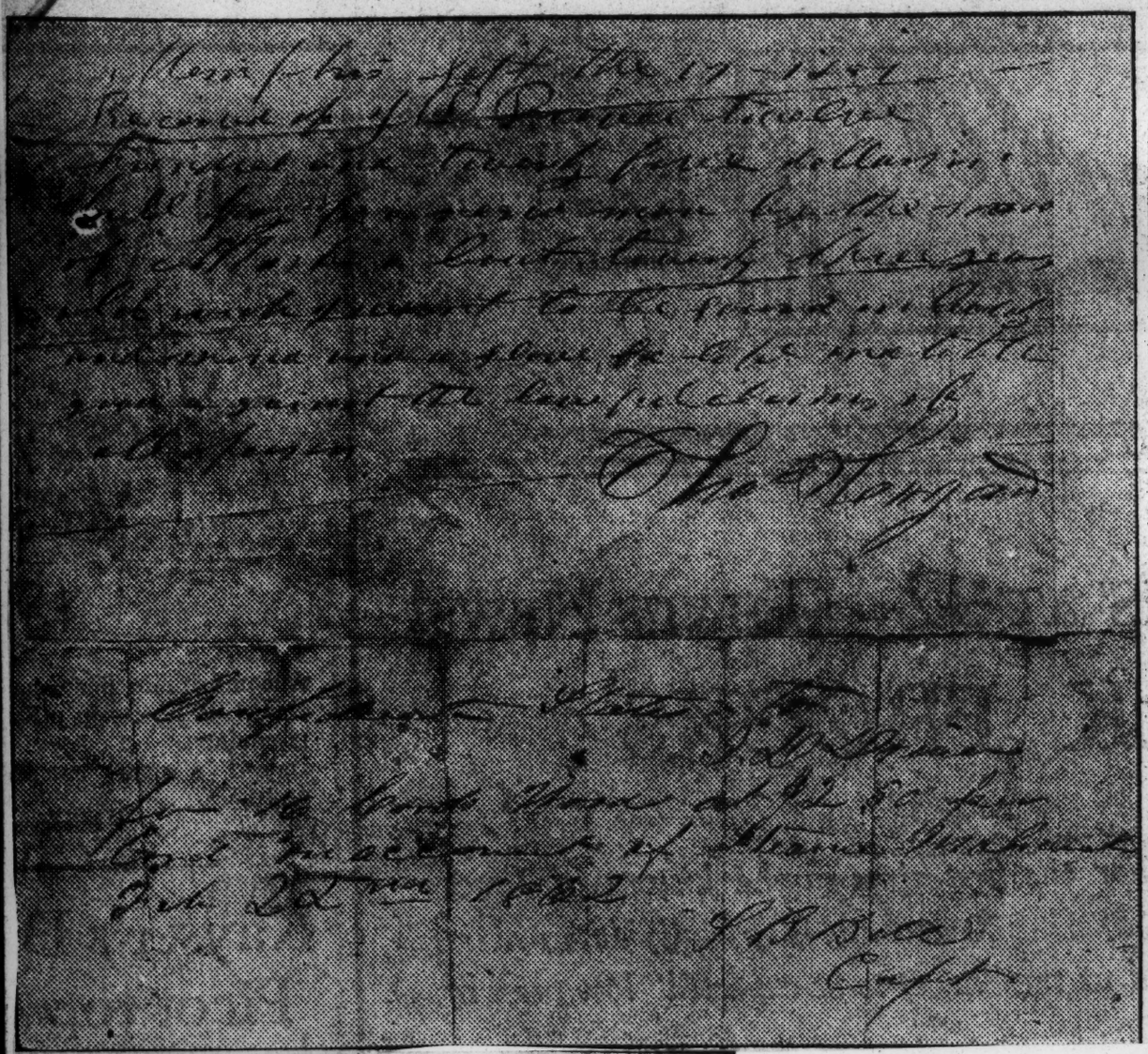
MARSHALL, Mich. (CNS)—In 1847, Adam Crosswhite, an escaped slave from Kentucky, settled in Marshall. When his master arrived to claim him, the citizens helped Crosswhite to escape into Canada by way of the Underground Railroad. The report of the incident aroused Henry Clay, who proposed the fugitive slave law of 1850, which crystallized abolition sentiment.

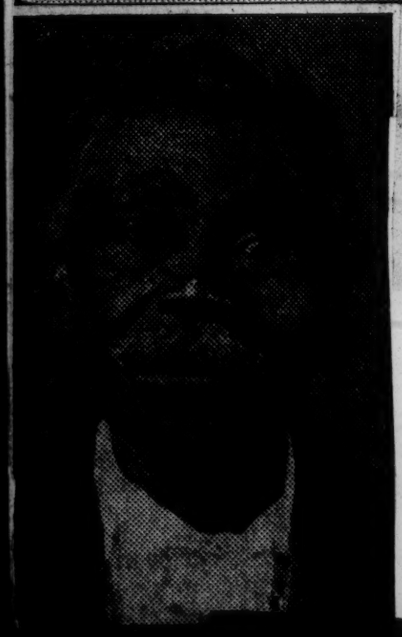
This little Michigan city, on the Michigan Central railroad midway between Detroit and Chicago, with about 5,000 inhabitants, of whom less than 100 are colored, is proud of the anti-slavery event that is credited with having kindled the Civil War. It is 100 years old. A civic celebration is set for July 3, 4, and 5.

The panorama of Marshall's 100 years will be told in a parade of floats.

Slavery -1930

Negro, 102, Has Record of Sale as Slave





Wash Driver, 102-year-old ex-slave, shown in the lower view, was formerly owned by J. D. Driver, Mississippi County, Ark., pioneer. "Uncle Wash," now living near Luxora, Ark., on the M. C. Cook plantation, still has the record of the sale made while he was a slave in 1851.

The record, which he still possesses, is shown in the photographic reproduction above.

Negro, Sold As Slave In 1851, Little Worse For Wear At 102

Commercial Appeal

Father of Mrs. Abner Driver, Osceola, Ark., Made Purchase—"Uncle Wash" Has Original Bill of Sale In His Possession.

6-15-30

Special to The Commercial Appeal.

LUXORA, Ark., June 14.—"Well, Uncle Wash, are you still living?" Memphis Tenn.

"Lawd, yas'm, Mis', but I thought you must done be daid. You said you was goin' to come take my picture, you know, and write that piece about me if I lived till the census man co't me, and he done co't me—it's been more'n a month now, I reckon, ain't it Catherine? Co't me an' Catherine, too—she ain't so old as me, but she's well up, 87 Catherine is.'

"Well, uncle, did the census man believe you when you told him you were 102?"

"Yas'm, he believed me, 'cause I told him Miss Maidie, she had the paper—the paper that tells, you know, how old ah is."

Bill of Sale.

"Miss Maidie" is Mrs. Abner Driver of Osceola, Ark., and the "paper" is the original bill of sale for Uncle Wash's purchase when Mr. Abner Driver's father, J. D. Driver, bought the negro, then a young buck of 23, back in the fall of 1851, for an agreed sum of $1,225 cash. Charles Sengard, who signed the bill of sale, warranted him then to be "sound in body and mind," and today he seems little the worse for the wear and tear of the hundred and two summers that have passed over his head.

Uncle Wash's family, solicitous for his welfare, won't let him make a crop all by himself, but an 18-year-old grandson lives with him and the two of them have a 10-acre crop on M. C. Cook's plantation near Luxora. A son has a larger crop on adjoining land of the same plantation and keeps a watchful eye on Uncle Wash's ten acres. "But I can put in a day 'long side of any of 'em," Uncle Wash declares, and boasts that he picked a hundred a day in last year's crop.

No Sign of Infirmity.

In his eyes is the dimness peculiar to age, but otherwise, the old negro shows no signs of infirmity, and maintains that he can see as well as he ever did, and that without glasses. He has a full set of teeth and his only physical blemish is the absence of the tip end of his left thumb which he says he chopped off with an axe, cutting stove wood a few years ago.

Uncle Wash remembers when Mississippi County was a virgin forest, when land sold for a song and taxes could be paid, and when the principal industry along the banks of the Mississippi was the sale of cord wood to the steamboats that plied the stream.

There is a tradition to the effect that Osceola, too small a settlement in the early days to command a river landing, secured one anyway through the simple expedient of selling cord wood to the steamboats cheaper than nearby landings, and Uncle Wash is full of reminiscences of those days.

"Yas'm that's right, that paper's right," he said, referring to the bill of sale, "twelve hundred and twenty-five dollars, that's what Mr. Jimmie paid for me, bought me from Mr. Lot Bedford, and he didn't have a cent left, jest me. And he took me and went over to Walnut Bend down in Crittenden County and leased some land on the river and we set up a wood yard and cut the timber off the land and sold it to the boats. Sometimes we sold as much as $600 worth a week."

Hid the Money.

"What would you do with the money, Uncle Wash?"

"Took it back to the shanty and hid it in the hole by the side of the fireplace, and when we had $9,000, we lef' out of there, and Mr. Jimmie he took me and we went over in Tennessee an' he bought the place on Chute 30 that every'body knows for the old Driver place in Lodderdale County now. then he ma'ad Miss Sallie, an' Mr. Abner, he was born over there. He had four slaves, Mr. Jimmie did but ah's the first one."

"Mr. Jimmie," as Uncle Wash affectionately refers to his old master, was one of the early settlers of Mississippi County. He came to this county in 1871 from Lauderdale County, Tennessee, and first bought the old Hardin place on the river south of Osceola, later acquiring additional lands. When he first moved here, on account of the Black Hawk War then raging in this section, he left the slaves in Tennessee, but afterwards they were brought to Mississippi County.

Mr. Jimmie Driver's eldest son, Abner Driver, who, as a child was the especial charge of Uncle Wash, passed away a few days ago, and it is among his effects that the bill of sale for Uncle Wash's purchase is to be found, and along with it a due bill from the Con-

federate States for 16 cords of wood at $2.50 a cord bought from Mr. Driver for the steamer Mohawk on February 22, 1862, and signed by S. B. Bell, captain.

Remembers "Fust Bought Bed."

"Ah remembers my first sto' bought clothes and the first sto' bought bed I ever slept in," Uncle Wash says. "When we run the wood yard I slept all the time in a bunk in the shanty with Mr. Jimmie, an' when he ma'ad Miss Sallie an' built the new house, he built me a room out in the yard and got me a sto' bought bed, an' then he went to town and got me a suit of sto' bought clothes and give 'em to me to get me to sleep out there—I was that afraid."

"Afraid of what, Uncle?"

"Varmints, chile. Why the woods was full of 'em. That's why we didn't have no doors nor windows to the shanty. No'm, no doors nor windows—built it three cornered with a chimney in one corner, bunks along the wall, an' a hole in the roof, an' when we went to the woods every mornin' to cut the wood, we closed up the hole in the roof an' carried the ladder with us, else the varmints would have got in an' et up all the provisions."

Aunt Catherine is the slave's only wife. "Been ma'ad 60 years, me and Catherine, an' I ain't never called her a fool nor a liar yet," he said, "felt like it lots of times, course, you know, but ain't never out and said it, yet," he added.

Aunt Catherine says she's 87, but looks, and probably is, older. The oldest of their seven children is 70, according to Uncle Wash, who gives credit for his own long life to the Indian blood in his veins. His father, he says, was a full-blooded Indian.

Uncle Wash used to drink whisky—"in the days when you knowed what you was gittin' when you bought a bottle," but that's been a long time ago. He doesn't smoke, but chews tobacco and eats "just plain victuals, like other folks—greens, corn bread, molasses and fat meat," and 'lows as how there ain't no good reason why he shouldn't live on a good while yet. "The census man might cotch me again next time," he says.

RAILROAD OWNED A SLAVE

Negro First Was Hired From Owner and Then Was Bought From Railway Age

Once owned as a slave by the Alabama & Mississippi Rivers Railroad company, now the Southern, Taylor Parkman, retired colored hammerman in the Selma, Ala., shop of the Southern, died recently after 72 years' continuous service. In 1858, Taylor Parkman, then a young man recently brought to Alabama from Virginia, was hired by his owners to the Alabama & Mississippi rivers, then engaged in grading the line from Selma, Ala., to York, 76.5 miles, now part of the Mobile division of the Southern. He was later bought by the railroad company and put to work in the Selma shop. After the emancipation of the slaves, Parkman continued to work in the shop and remained in active service until February 24, 1925. He did not know the date of his birth, but his age was thought to have been well over 90 years.

ASTOUNDING PROGRESS OF 2 EX-SLAVES

Conecuh County Pair Live To Count 200 Descendants

FORCE FOR GOOD Give Substance For Advancing Race

By MARY HENDERSON

EVERGREEN, ALA., April 19—George Nicholson was the slave from birth of Fielding Straughn. Being the first boy born among the master's slaves, George was made a pet of his master. He attended church and other places with him. At the age of eleven George was given a mule and plow and set to work on the farm. In addition he was taught the cobbler's trade. He remained with the same master until he was set free in 1865.

Within a month after being set free, he married Madora Cunningham. He then bought the old home place from his master. George and Madora Nicholson are the parents of 17 children, 15 of whom are now living. They have 160 grandchildren and 40 great grandchildren. The family now owns eight hundred and ten acres of land and are yet living on the place bought from his master, the place where he was born, twelve miles from Evergreen in Conecuh County.

George Nicholson gave the two acres of land on which the Rosenwald Community School is erected. In addition to that he and other members of the family were given from twenty-five to one hundred dollars on the portion which was to be given by Negroes. Of the nine members of the trustee board one of his sons is the secretary and another treasurer. Through the trustee board money has been raised to lengthen the school term and supplement the teacher's salary this year. During the term of 1929 they raised sufficient funds to add the third room to the building.

On the same plantation there is a Baptist Church with a membership of two hundred. For many years George Nicholson was superintendent of the Sunday School; and was also active in the financial and spiritual movements of the church. In the Nicholson family five children have had special industrial and normal training at Tuskegee Institute. One is a minister, three are carpenters, one a nurse, while others are successful farmers and home makers. The Nicholsons are among the leading farmers of the County and have made a specialty of raising chickens, vegetables and live stock.

In the Summer of 1929 George Nicholson enrolled in the advance course of the adult school at the age of 86 with his children and grandchildren in attendance.

Madora Cunningham Nicholson was born in 1845 (month not known) near old Scotland Church in Monroe County, Ala. Her master and mistress were Dr. William Cunningham and wife, Mrs. Sarah Cunningham. When Madora was three years old they moved to Conecuh County. She was made nurse to the family, her mother was cook. Madora was taught to spin and weave. She was given her freedom in 1865 and in about a month's time was married to an ex-slave, George W. Nicholson.

In the early years of their married life she stayed home and worked while her husband went to night school. Even until today, at the age of 84, she spins the thread that is used in their home. The first farmers' conference that George Nicholson attended at Tuskegee Institute, his wife wove the cloth of which his suit was made.

She has always been anxious to learn to read the Bible, but it was not until the Summer of 1929 that she went to school and learned to read and write. It is very interesting to hear her tell the story of David and Goliath. When asked what is most interesting in her life, she always says work and trying to make things comfortable for her children and those around her. The past Summer she canned over one hundred jars of different fruits and vegetables.

Marker Is Erected To Negro Who Nursed Sick

EAST BARRINGTON, N. H., Sept. 17.—(AP)—East Barrington raised a monument today to a humble Negro slave, "Old Aggie," who ventured to nurse the sick when the white folks stayed at home, afraid during the pestilence which swept the village before the Revolution. Old Aggie died 90 years ago at the ripe old age of 100. She was the slave for many years of the Rev. Benjamin Balch and it was upon his grave that the Daughters of the American Revolution today unveiled the marker.

New Hampshire Honors Ex-Slave

EAST BARRINGTON, N. H., Sept. 25.—(ANP)—Almost two centuries ago a Negro slave woman, known only as "Old Aggie," braved the dangers of disease during a pestilence which swept this town, to nurse ailing white folk back to health, when white folk stayed at home, afraid. Wednesday citizens of this same town raised a monument to the memory of that brave woman.

"Old Aggie" died more than ninety years ago, at the age of 100 years, most of which had been spent in serving humanity in her crude but sincere manner. Many of the 100 years which she lived were spent as a slave, owned by Rev. Benjamin Balch, and it was on his grave that the monument was placed by a group of citizens headed by the Daughters of the American Revolution.

Negro Soldiers Fought on Both Sides During Revolution

Colonists Sought to Keep Slaves Out of Conflict, but Pressure was too Great. British Offered Freedom for all Runaway Slaves.

Fighting in the ranks of the colonists during the Revolutionary War was one of the prices that many slaves paid for their freedom.

During this struggle for independence of the white colonists from English tyranny, they refused to entertain any suggestion to accord the same freedom to their slaves. As early as 1776, Dr. Hopkins, a prominent Abolitionist preacher, advocated that the Continental Congress pass an emancipation act for fear the Negro slaves would turn against the colonists and aid Great Britain.

Early Prejudices

Not only did the colonists refuse this proposal, but some went so far as to forbid the enlistment of black soldiers in the Continental Army.

Such men as Alexander Hamilton, Major General Nathaniel Green, and Col. John Laurens advocated the enlistment of Negroes in the army, but they met strong opposition. George Washington was impartial in directing the attitude of the various colonies, although personally he is thought to have favored the plan. In some sections Negroes were rejected altogether; in others, like Rhode Island, they were formed into separate companies and battalions. Many slaves served without pay upon promise of freedom.

Changed Policy

Although Massachusetts in 1775 ruled that no slaves whatever be admitted to the army, the pressure for soldiers became so great in 1778 that they changed their policy and ordered the enlistment of a regiment of "Negroes, Mulattoes, or Indians" in which the higher officers were to be white. Connecticut and New Hampshire also raised similar corps of Negroes. The consent of the master was necessary.

South Carolina hit upon the extraordinary idea of giving slaves as bounty to white recruits. One sound Negro, between the ages of ten and forty, was given for each and every year of service.

This same proposition was advanced in Virginia, but was opposed by James Madison who declared it would be just as easy to free and enlist the slaves themselves as to enlist white soldiers.

English Offered Freedom

Lord Dunmore offered immediate freedom to all slaves who deserted the rebels and joined the British forces. Georgia lost from three-fourths to seven-eighths of her slaves to the British.

Slavery — 1930

African Defends Slavery, White Laborites Opposed

M. Blaise Diagne, Negro Member of French Parliament, says Forced Labor is Necessary to Welfare of Country.

(Paris Bureau of the Afro-American)

PARIS.—M. Blaise Diagne, Negro member of the French parliament from Senegal, French West Africa, in a labor convention at Geneva, recently, defended forced labor in Africa, holding that this was necessary for the welfare of the natives.

He said that at certain periods, portions of the population suffered from famine, and that this could be avoided only by taking the natives in hand and training them.

The effort that France is making to advance the natives he said should not be confused with what is popularly thought to be "forced labor."

M. Diagne, who represented the government, was vigorously opposed by M. Jouhaux, Socialist, and head of the French Labor Delegation as well as by M. Bromley, head of the English delegates, both white.

Want Suppression

The clash between M. Diagne and his opponents came when the Labor Delegates proposed that a clause be inserted to the effect that forced labor, under whatever form, even if it is "in the public interest," be completely suppressed at once. M. Jouhaux replied that he valued as much as any other, the work that France is doing for her African colonies, but that he also desired to weed out all defects.

Five-Year Plan

Albert Thomas, Laborite, and member of the McDonald cabinet, then proposed that forced labor be abolished in five years. Deputy Diagne proposed that the delay be increased to ten years, but the commission accepted the amendment of Albert Thomas.

Forced labor has been defined by the commission as "all labor or service exacted of any individual under a penalty and for which the individual did not offer himself of his own free will."

NEW YORK TIMES

JUN 15 1930

NEGROES PAY TRIBUTE TO MRS. STOWE HERE

Honor the Author of 'Uncle Tom's Cabin' at Hall of Fame—Hoover Lauds Her Work.

The 119th anniversary of Harriet Beecher Stowe's birth was celebrated yesterday by about 100 Negroes who gathered before her statue in the Hall of Fame at New York University. Cleveland G. Allen, Negro journalist, presided.

Greetings were extended by Chancellor Elmer Ellsworth Brown of New York University in the absence of Dr. Robert Underwood Johnson, director of the Hall of Fame. A message from President Hoover was read, in which he wrote that the name of Mrs. Stowe "will be ever memorable as humanitarian, ardent advocate of every cause of liberation of the spirit of man and friend of the colored race."

Mrs. Mary McCleod Bethune, president of Bethune-Cookman College, a Negro university at Daytona, Fla., said the influenec of the author of "Uncle Tom's Cabin" had liberated the Negro race, which, she said, had "climbed out of poverty, ignorance and superstition and is today standing on the platform of real citizenship."

"Her influence of liberation is beginning to reach the darkened corners of the Southland today," she continued. "But the challenge of today is not that we should be satisfied that the claims of slavery have been taken away. We must renew our efforts to break the chain of prejudice. Today we are putting our arms around the world in extending the great bond of brotherhood."

FOREIGN OBSERVATIONS

By J. A. ROGERS

Birmingham Reporter

7-26-30

WHERE SLAVERY STILL FLOURISHES

PARIS—Negro slavery still flourishes in Abyssinia, East Africa, Arabia, and Persia, according to the report of an expedition sent into that region by Le Matin, French daily. The expedition was headed by Joseph Kessel, a French explorer, accompanied by an army doctor and a naval lieutenant.

J. A. Rogers

For the last two weeks these articles have been appearing, abundantly illustrated with photographs, and to say the least they have created a sensation.

According to M. Kessel, it is not local slavery as still exists in most parts of Africa, Persia, and Arabia, but a regular slave trade. Black men and women are still captured in Abyssinia and the Sudan he says, taken along regular caravan routes to secret points on the east African coast over into Asia, and sold publicly at auction in the markets there.

Birmingham, Ala

His attention was called to slavery three years ago, he said, when he was received by Abdallah, Emir of Transjordania, in his capital, Aman. "A guard of black men, heavily armed, and bearing no resemblance to the Bedouins, protected his palace. When I asked the Emir to what tribe these soldiers belonged, he replied:

"'They are my slaves which have been brought from the other side of the sea.'"

Fifteen months later, he said, he was invited to dinner by a great chief in Arabia, and again he saw another guard of these black men, and at once he thought again of the first. Since then he met them again and again in the East.

"For centuries and centuries," he says, "the bush and the forests of Equatorial Africa have furnished human flesh for the American planters, the Abyssianian warriors, and the Arab chiefs.

"If the United States has abandoned slavery, if the Europeans wipe it out little by little and not without a great deal of trouble in their colonies, there still exists in the basin of the Red Sea three independent nations which still retain it in all its primitive beauty and cruelty, namely, Abyssinia, Yemen, and Hedjaz.

These slaves, he said, are taken over into Asia, either through English, French, or Italian territory since Abyssinia has no seaport. Police-boats patrol the narrow strip of sea, he says, but the slavers find means to smuggle them through to waiting markets in Persia, Syria, and Arabia. M. Kessel tells of seeing "black men and women, their bodies bowed with animal labor, their faces more sombre and more mysterious than the night" in the depths of an Abysinnian forest at night, "and what appeared especially moving to me in my proximity to them," he said, "was not their chains, nor their weird songs, nor the glint of the sparkling flame on their white teeth, but the sensation of surprising, almost at its source, one of the supreme secrets of barbarism in our own day."

EMPEROR TAFARI OPPOSED TO CONDITIONS

M. Kessel tells of meeting an Italian doctor, with a Negro slave that had been given him by the Ras Ayelou, one of the most powerful of the Abyssinian chiefs. He expressed surprise, whereupon the doctor replied:

"I am persuaded that the sincerity of the Emperor Tafari makes him opposed to such conditions. You, yourself, have seen what a fine man he is both physically and mentally, but he is, perhaps, the only powerful man in his country with modern ideas. Between him and the rest of Abyssinia there goes on the usual struggle between the great reformers and the backward peoples. The least novelty causes a misunderstanding, sometimes a revolt."

The Italian doctor, he said, went on to explain, that some of the Abyssinian chiefs are independent in all but name, and that any attempt of the Emperor to introduce new customs would cause a revolt. "You can imagine what would happen among the old feudal chiefs, jealous of their power," he said, "and who rule at least two months by march from the Ethiopian capital. Certainly Tafari's influence, increases each day, little by little he is changing the country, but the progress must be slow, for once march quickly, and the whole would be upset. Especially where slavery is concerned. It is a custom based on the social life of the state, itself. The Abyssinians are warriors. Three-fourths of the country they occupy, has been conquered, and necessarily there are over-lords and slaves. Certain tribes even seem destined for slavery. They are the Wakoma, Sidamo, and Chankalla. These are the human cattle."

The guide of the three French adventurers is a Frenchman, who entering the country penniless engaged in the illicit traffic of arms, and is now worth a fortune.

Abyssinians in Paris declare that while a form of servitude exists in their country that it is different from slavery as the western world knows it, and that a good many of the people sold themselves into it as a means of making a living.

Ex-Slave Is Buried In Church He Could Not Attend In Life

Norfolk Va.

4-16-30

STATESVILLE, N. C.—Because he was "a respected slavery-time Negro" Richard Wood was able to set a precedent here, but it was an achievement he will have to be informed about by the Recording Angel "up above."

Wood's funeral was held in the $200,000 First Presbyterian Church, which is white, after white residents offered the use of the church to his family upon hearing of "Uncle Richard's" death.

When the congregation of the church was soliciting subscriptions for the new church, Wood was among the first to contribute and to pay his pledge in full. However, he never worshipped at the church he helped build, and in which he was paid a final tribute.

HONOR SLAVE WHO INSPIRED SONG

LANCASTER, O., Aug. 7—(CNS)—In a cemetery at Rushville, Fairfield county, in Central Ohio, is the grave of Joe Selby, fugitive slave whose death at Rushville, O., near here, in Civil War days, was the inspiration for Benjamin Hanby's song, "Darling Nelly Grey."

For years the humble man's grave has been unmarked, but recently Chauncey Black, Lancaster wood carver and sign painter, made a tablet with a white enamel background which he erected at the grave with the aid of George Wolb, 80-year-old Rushville historian who knew Hanby. Either a bronze tablet or a stone marker is to be erected at the grave next fall.

Cincinnati Enquirer

8-9-30

PAPERS REVEAL SLAVES HAD STEALING RACKET OF THEIR OWN

SAVANNAH, July 18.—The existence of an odd form of larceny that flourished more than a century ago has been verified by two affidavits which were among some family papers recently unearthed by Mrs. Mary Atkinson Russell, whites of Waverly, Ga.

The larceny in question consisted of stealing slaves. A unique feature of the practice was that in at least one instance the slave connived with the thief in the commission of the crime and shared in the profits.

The details of the theft on which the affidavits bear have been found by Mrs. Russell. Her great-great-grandfather, Burwell Atkinson of Camden county, about the year 1880, bought a slave only for a sufficient time to make enough cotton to repay the purchase price, when a series of events disclosed that the slave had been stolen from Nathaniel Davis of Columbia county.

The revelation of the theft came as an aftermath of an exciting incident. A horse had been stolen from a Mr. Fort, near neighbor and friend of Atkinson. A party was organized to search for the animal. Tracks led the searching party into a river swamp not far off, where the horse was found tied to a tree. There they waited for the thief's return.

Soon a white man, followed by a slave recognized as the one recently purchased by Atkinson, came into the swamp and walked toward the horse. When the man saw the group who composed the searching party he started to run. He was shot down in his tracks by one of the party.

The slave confessed that he had been stolen from an upper county, brought to Camden and there sold to Atkinson. Subsequently the thief returned to Camden county and schemed with the slave to steal the silver and other valuables of Fort and Atkinson and, with the aid of the stolen horse, to make their way into Florida. Here the slave planned to sell himself again. In each instance the slave made half of the profits.

The plot was frustrated, however, and Nathaniel Davis, the rightful owner of the slave, was notified and came to Camden county to claim his property, and there secured the two affidavits recently found by Mrs. Russell.

Ex-Slaves Petition U. S. for Pensions

KAUFMAN, Tex., Aug. 1.—The Ex-Slave association, with headquarters here, are petitioning members of congress for the passage of a measure whereby its members and all persons formerly held in bondage in the United States would receive a pension from the federal government.

All Races Among Buyers

PARIS, France, July 18.—Additional facts on the importation and sale of Negro slaves in Asia are given by Joseph Kessel, French aviator and explorer. Kessel was sent by Le Matin, leading French newspaper, to study the slave trade in Abyssinia and Sudan, and his articles, abundantly illustrated with photographs, which have been appearing daily for three weeks, have created a sensation, especially in the league of nations circles.

So many Negroes have been taken into the Hedjaz in Arabia, says Kessel, that their children alone assure a good supply for the slave markets. "Every care," he said, "is taken to assure this supply of breeding. There is even a special corps of women who look after expectant mothers, and who get so much a head for each newly-born."

To avoid being caught by French and English warships, the slave traders, says Kessel, take difficult desert routes to get into Asia. At the ports they are disguised as pilgrims going to Mecca.

"In the markets of the Hedjaz the sale and the purchase of slaves go on openly," he says. "I had with me two black servants and one of the leading merchants came and asked me to let him have them. When he saw that his proposal was not pleasing to me, he offered to sell instead. 'Although,' he said, 'the Koran forbids the sale of slaves to unbelievers, I can get you some pretty Javanese girls after the pilgrimage season is over.'

"When I inquired the price, he told me that it varied from $425 to $600, according to age and beauty. The Javanese are natives of Java and are Mongolian with a slight mixture of Negro. It is also important to note that in these Oriental markets white women are also sold to any buyer, regardless of race or color, although Negroes are in the majority among these buyers.

Both the king of the Hedjaz and that of Nedjed oppose the slave trade, says Kessel, but since the Koran permits slavery, no Arab ruler dare attack the sacred fortress of the faith. King Hussein, he says, six years ago placed a duty of 10 per cent on each slave brought into his kingdom, a fact that may be regarded as an official recognition of it.

"It is necessary to add, though," says Kessel, "that the immense majority of the slaves in the Hedjaz are not unhappy, at least as far as material welfare is concerned. Their high price assures them good food and preserves them from ill treatment. Sometimes they are even treated as if they were members of the family."

In fact I was even enabled to certify this at a dinner at which several members of the European colony were present. However, the effect was almost spoiled by the remark of a young woman. "Yesterday," she said, "I visited the wife of a great Arab dignitary. Her husband had bought for her a little black boy that had just been brought from Abyssinia. His mistress asked him to sing some of the songs of his country. He began to sing, but at the first notes he broke down, sobbing. No softening of the fate of a slave can ever make me forget the grief and the homesickness of that little boy."

"The great slave port," says Kessel, "is Port Sudan, which flies the British flag. It is from here the slaves are shipped, disguised as pilgrims. Thus the fine zeal that England shows on this subject and the reproaches she makes against her neighbors. France and Italy, concerning the slave trade can also be applied to her even more, since slavery still exists in the Sudan, which is under her rule. It is also important to note that this maternal care for slaves was not shown by Great Britan until recently."

In concluding his articles Kessel says: "One essential and indisputable fact is this—a fact that dominates everything else that we have seen: Slavery still exists at the very door of civilization. Once across the threshold of the Red sea—so quickly passed by splendid tourist ships full of comfort, pleasure and music—and one arrives in a land where human beings are bought and sold.

"Whatever may be the motives—economic, social or political—that one may use to explain this commerce; whatever may be the abyss that separates our sensibility from that of primitive countries that we have visited, we have for the word slavery, for the idea that one human being can be absolutely the property of another, an enmity that nothing can allay."

It may be noted that in the regions mentioned by Kessel the inhabitants have been mixing with Negroes for so many centuries that perhaps the majority is Negroid.

Marietta, Ga., Cobb County Times
Thursday, July 31, 1930

"OLD DEMOCRAT" GOES TO REWARD

Well Known Colored Citizen a Faithful Servant Died Last Friday Following Long Illness

Jim Vaughn, better known as "Old Democrat", faithful colored servant of the late Dr. C. T. Nolan, died at the home of his sister last Friday, following a long illness, and was buried with full Masonic honors by the colored Maasons Sunday afternoon in the City Cemetery.

"Democrat" was for many years a picturesque figure about Marietta and his politeness and loyalty won him many friends among the white people. He was born in slavery and was owned by the late Mr. Kirkpatrick of this county. When his master took up arms in defense of the Southern Confederacy, "Democrat", went with him as his body servant and followed him through all the years of the war. He witnessed some of the fiercest and bloodiest fighting of the Sixties.

After the war he returned home with his master and then being free he later went to work for Dr. E. J. Setze and for years drove Dr. Setze's carriage on his calls among the sick and needy in Marietta and the county. After leaving Dr. Setze, he went to work for the late Dr. Charles T. Nolan, who had just moved to Marietta. He was a faithful and devoted servant to Dr. Nolan and after the doctors death, he devoted his efforts to serving his late employer's family. A few years ago he became ill and was unable to attend his duties and he was cared for by his sister on Lemon Street.

"Democrat" was 86 years old and a member of the local colored Masonic Lodge, which organization helped care for him in his declining days.

In 1924, when William G. McAdoo sought the nomination of the Democratic party as their presidential candidate at the famout Madison Square Garden convention in New York, "Old Democrat" wa staken along to the convention by Judge Morris and members of the Georgia Delegation. His attendance at the convention created a great deal of interest and much attention was shown the old darky and Mr. McAdoo cordially welcomed him, thanking him for his interest and congratulating him on his loyalty and faithfulness in sticking to the Democratic party. "Democrat" drove Dr. Setze to the McAdoo home on the Powder Springs road the night William G. McAdoo was born. As a result of his trip to New York "Old Democrat" attracted nation wide interest on account of his faithfulness to the Democratic party and his loyalty to the white people of the South. His picture was reproduced in leading newspapers throughout the nation. Hhe always voted the Democratic ticket and looked on Republicans with suspicion and contempt born of his early conception of them as enemies to his master and the Southern people whom he loved with a devotion and a loyalty that was unequalled.

A number of his white friends attended his funeral and sent floral tributes in attest to the esteem in which he was held by all.

Slavery - 1930 I.

Revolutionary Negro Tradition

By Gilbert Lewis.

THE Comintern in the thesis of the Sixth World Congress on the Negro question in the U. S. A. declared that a major task of the American Party is to utilize the revolutionary traditions of the Negro, to awaken his dormant revolutionary spirit, and win him for the class struggle.

That the Negro's past is indeed rich in revolutionary tradition is a fact that a glance at any history of the Negro in America will amply demonstrate. Aside from the purely Marxian analysis that the most exploited worker is potentially the best revolutionary material, the Negro's history is replete with many actual instances of uprisings against his exploiters and oppressors.

Always exploited, both as slave and as free man, doubly oppressed, as Negro and as worker, subjected to every infamy which the ruling class has seen fit to visit upon him, segregated, discriminated against and made to feel inferior at every stage of the game, denied even the most elementary rights as accorded the rest of the working class, the Negro has reacted to this oppression by sporadic outbursts at various times throughout the entire country.

First Negro Uprisings.

That these uprisings have embraced the whole history of the Negro in America is evidenced in the fact that the first of these revolts occurred in 1687, only a few years after the first cargo of Negroes were brought to America, and the latest to occur was in 1923.

It was in 1687, in Northern Neck of Virginia, that a group of Negroes rose up with the avowed purpose of killing all of the white ruling class oppressors. They declared their intention of taking over the land and government for themselves. We had a repetition of this a few years later, in 1810, in Surrey County, Va. Both these attempts met with failure, due to the great handicaps under which these Negroes were forced to launch their attack and the tremendous numerical strength of the enemy, who outnumbered them ten to one.

Complete though these failures were, they had not the power of dampening the revolutionary ardor of these oppressed slaves, for in 1722 we find more than two hundred Negroes assembled in a church near the mouth of the Rappahannock River in Virginia with the determination of destroying the entire white ruling class of that state. And in a few years later, in 1930, when news was carried to Williamsburg, to the effect that all the Christian Negroes in the town were to be freed, the non-Christian Negroes, instantly realizing that this move would only tend to harden the lot of the enslaved, rose up in revolt.

While all of the above uprisings occurred in Va., there were uprisings in other states as well, particularly in South Carolina. This state witnessed its first uprising in 1711 which had the nature of an isolated attempt on the part of only a few of the more advanced slaves. Later, however, in 1730, we see an elaborate plan drawn up by the Negroes for organized warfare against the whites; the attack was to begin with each slave destroying his master.

White Workers Join With Negroes.

Other states were also affected. Almost everywhere that the Negroes were oppressed can be cited one or two instances of these Negroes rising up against their oppressors and attempting to throw off the yoke of bondage. In 1712, the City of New York was rocked to its very foundation when reliable reports came to light that the Negroes were planning (and did attempt) to overthrow the ruling class by fire and sword. So alarming was this attempt that the Elias Neau school, for the training of Negroes, had to be closed down for many months. The Negroes were defeated and many of them were hung, burned or gibbeted on the public square.

But that these atrocities failed in their purpose to destroy the revolutionary spirit of the Negroes by exhibiting before them the tortured and battered bodies of their comrades and leaders, is evidenced in the fact that in 1741 there was another revolt in the same city. A significant thing in this second attempt is that when the leaders of the revolt were arrested and put to death, four whites were among those executed, showing clearly not only the class character of the revolt but the solidarity of black and white workers.

Various other uprisings of Negroes in the 18th Century are reported from time to time and in widely different localities. In 1723 a revolt occurred in Boston, in 1730 a Negro in Malden, Mass., burnt the home of his master because he had been sold to a man whom he disliked. In 1731 Negro slaves being imported from Guinea mutinied, killing three of the crew; in 1732 a John Major of New Hampshire was murdered with his entire crew and in 1735, the Dolphin, a slave ship, was blown up off the West Coast of Africa.

During the revolutionary period of 1776, when the colonies were struggling for their own independence, a new attitude was seen to spring up in regard to the Negro. The British attempted to secure the aid of the Negroes, not only by enlisting them into their ranks for actual fighting but by inciting the slaves to rebel. The Colonies, in order to counteract the activities of the British and also to enlist the aid of the slaves for their own cause, promised them wonderful things after the Colonies had gained their own independence from England.

Promises Broken.

It developed, however, that in these promises, as in all promises made to workers by the ruling class, the masters were simply duping the slaves, for soon after the Revolution and when peace had been established we see a concentrated campaign carried on to suppress the Negroes and especially to cower and "put in their place" those slaves who had seen service in the war.

But the Negroes would not be cowed. Realizing what it would mean could they but realize the dreams painted for them by the rich ruling class during the Revolution and greatly influenced by the success of the Haitian revolt, which produced as its outstanding hero, the great Toussaint L'Ouverture, to be followed by the even more determined Dessalines, the Negroes prepared again to strike a blow for freedom! This decision found expression in the revolt in Richmond, Va., in 1800, led by the fearless Gabriel Prosser. News of this attempt at insurrection caused the ruling class to tremble in their shoes, for Prosser had planned an elaborate attack and had set the date for Sept. 1st. And but for a terrible hail storm which occurred on this day the history of the Negro in Virginia might be much different. The failure to strike on the given date resulted in his plans being betrayed, and when he did strike the white ruling class was prepared for him.

Revolts in Carolina.

Following close upon these outbreaks came uprisings in Suffolk County, Petersburg, Edenton, N. C., Charleston, S. C., and many others. An elaborate revolt planned for Camden in 1816 was betrayed by a slave. It is significant that in this instance, the Negroes had decided to harm none of the French of the town, showing conclusively that they had been affected by the French Revolution. Later followed out breaks in Tarboro, Newberne, and Hillsboro, N. C., and in 1819 an attempt was made to destroy the City of Augusta in Ga. Outbreaks were also reported in Baltimore, Norfolk, Petersburg and New Orleans.

In 1822, however, occurred what up to this time was the most determined of the attempts on the part of the oppressed Negroes to free themselves. This was the revolt in Charleston of this year, led by a free Negro, Denmark Vesey. Vesey, who had been educated in San Domingo and who had been greatly influenced by the revolt there, had purchased his own freedom with money he had won on a lottery. He emigrated to Charleston. Being a good agitator, he used to meet with the Negroes in a church in Hampstead, near Charleston and create discontent in them with their lot as slaves. Instructions were given for the struggle for freedom. Literature, branded seditious by the authorities, was distributed. He exposed the Missouri Compromise, recruited Negroes for eighty miles around, and planned his attack for Christmas, 1821. Lists of thousands of recruits were drawn up. Money was raised to purchase arms. In July, 1822, Vesey made his attack, but as the failure of all the uprisings were due to betrayal of the plans to the ruling class by unscrupulous slaves, Vesey's attempt also met the same fate. Some "faithful" slave had reported the plan to his master. Vesey, along with 35 others, were caught and put to death.

But this did not put an end to the uprisings. Throughout the country they continued to occur from time to time. And now the Negro masses join hand in hand with the white proletariat for the final uprising to destroy capitalism.

The Negro Joins the Struggle!

By L. WOODARD.

THE wealth of America which it contains today, was brought about chiefly by the Negro slaves who were brought to America from other countries—of course, there were white slaves in America before there were any Negroes, but they were few in comparison. So the big landowners decided that they wanted more profit, therefore the empires of Europe began to transport Negroes to the landowners of this country. And with what joy did the landowners hail the Dutch ship "Treasure" when it landed at Jamestown, W. Va. in August, 1619, and set on shore the first 20 big strong Negroes for sale. This was the beginning of Negro slavery in America. These twenty Negroes of the wilds of Africa were the pioneers who opened the road of suffering for the Negro race in this country. After these few were brought to this country, the bosses were on the road to solve the question of labor power, putting forth these Negroes to work in addition to the white slaves.

1-17-30

Then the landowners were able to deepen their roots into the life of the new country and to live more luxuriously.

New York, N. Y.

In 1630, another ship, the "Fortune" arrived with a large cargo of Negroes who were sold for rum, tobacco, etc. Then no other ship with Negroes arrived until 1636, the "Desire."

At the beginning the trade grew very slowly. We find that New York and New England were the center of the incorporated West Indian Company. Also the Dutch plunderers were located on Manhattan Island where the city of New York now stands. This company stated that it would supply the colonists with money, slaves as it could, and it did so. After 1650 slavery spread like wild fire. Even after the War of Independence which overthrew the British rule, the slave-trade was not discontinued, but on the contrary, was carried on more extensively. Just before the war of 1860, there were some millions of slaves in this country.

After the Negroes had been stolen and chained down like dogs, they were burdened down in this country with this so-called religion. What for? Not for what it says, but to keep you humble and submissive to the bosses, hindering

you from revolting against your suppressor who enslaves you for years. And not only then, but today the Negroes are exploited, segregated, discriminated against. The Negroes undergo the most bitter suppression of the thousands of the world. We must awaken to the facts, annihilate the cliques of the capitalist class of this country.

I want to recall another happening during the slave-stealing. The slave-ship "English Brillante" crossed the Atlantic with 600 Negro slaves. After it was said that no more slaves should be brought to this country, these thieves continued their acts. There were, therefore, battleships to search all ships that crossed the Atlantic. This ship "English Brillante" containing 600 Negroes, which were called "cargo," had no other way out. So these Negroes were chained together and rushed overboard. That were the same landowners, the same thieves in those days as we have today.

I repeat, as I have said before. We cannot sleep any longer. Wake up and know your enemy. It is not the workers, no nationality. Unite, all workers, and fight your common enemy, the bosses, the millionaires! Down with imperialism! As a leader of the workers, I pledge my solidarity to the working class.

SLAVE-TRADING TO-DAY

Lady Simon's Appeal.

(From our London Correspondent.)

FLEET STREET, TUESDAY.

The worst fog of the winter upset the arrangements for the luncheon given to-day in honour of Lady Simon by the British Commonwealth League at the Lyceum Club. Lady Simon was delayed for more than half an hour and Miss Eleanor Rathbone, M.P. and Major Nathan, M.P., who had hoped to take part in the discussion on slavery, had to return to the House of Commons before the introductory speeches were finished.

"If everyone in England joins in this crusade," said Lady Simon, "we can carry through a tremendous piece of work, but the subject needs to be broadcast for there is widespread impression that slavery no longer exists." It was estimated, she said, that in 19 political areas of the world, slavery existed, and human beings without human rights were held as property. She dealt specially with the terrible conditions in Abyssinia where, since the death of King Menelik, slavery had enormously increased.

Referring to the miseries of the child slaves in China and the dreadful fact that the child adoption system existed in the British territory of Hong-Kong, in spite of the fact that Mr. Churchill as Colonial Secretary had issued an Order prohibiting it in 1922, Lady Simon said Mr. Churchill had told her recently that when he gave the Order he believed the thing was done, and he expressed his disapproval when she told him it was still going on. She appealed to her audience to do all in their power to put an end to the traffic wherever it existed.

Mr. John Harris said he had been trying for twenty-five years to arouse public opinion on the question. "I had a letter this morning," he said, "that has moved me as much as anything I have ever read about the slave trade, a letter from a woman missionary who has had nearly twenty-five years' experience in China, and who describes her visit to a place where it was suspected girls were kept as slaves."

The missionary had found sixty or seventy girls between six and seventeen years of age in the place. They were in a filthy condition, and were treated like animals, and most of them had been brutally treated. Some of the girls were covered with festering sores caused by being burned all over the body with hot irons, a custom, Mr. Harris said, that was found throughout China. There were other injuries. Some of the girls who were to be sold were not so badly treated. The missionary had hoped that she had succeeded in getting something done, but the attempt was a fiasco. The result of what she did for them was to make the girls fetch better prices.

Mr. Harris said that at the last Assembly of the League a tribute had been paid to the British Government and to British public opinion for what they had done to arouse interest on this subject. We were responsible for leading the educational campaign. Our task was to secure the abolition of slavery, and he echoed Lady Simon's appeal for support in the crusade.

"I am going to appeal to you to-day for the slaves for whom the British flag and British soil are no protection whatever," said Miss Nina Boyle. "Under the British flag the slavery of women is rampant. All over Africa women are property. When an African man dies his wives belong to his next-of-kin and can be sold as chattels. I cannot understand why this is not recognised as slavery.

"After the signing of the Anti-Slavery Convention of the League a law was passed in South Africa legalising the custom of marriage by purchase, and the magistrates have to administer the law, which also recognises the purchase of concubines as legal. What is the League of Nations likely to do to alter these customs when it is overweighted by national representatives who tolerate these customs? We have to do for our sex what men have done for theirs. We must set them free."

NEW YORK WORLD

JAN 26 1930

WILLS FIVE NEGRO SLAVES

Special Despatch to The World

TAYLORVILLE, Ill., Jan. 25.—A will filed for probate in the Christian County Court here bequeaths, among other things, five Negro chattels. The will was made in Tennessee, Oct. 24, 1861, by Robert G. Johnson, a wealthy slave owner, and was filed to clear the title to property which he owned in Rosamond Township of this county.

BRONZE PLAQUE PUT ON GRAVE OF FREED SLAVE

Battle Creek, Michigan, Gives Honor to Sojourner Truth.

SHE ADVISED "ABE"

Told Pres. Lincoln to Abolish Slavery.

BATTLE CREEK, Mich.—Citizens of this city relit the torch of history of those stirring days when Abraham Lincoln struggled through the problems of slavery when they replaced the crumbling tombstone at the head of the grave of Sojourner Truth with a bronze plaque, here recently.

The placque is six feet high and will be set within a shelter of lasting red marble, recessed with a canopy top and seats at each side like the arms of a chair. A bronze inscription will tell of her life and work.

Advised "Abe"

Born a slave, passing through its horrors with her brothers and kin separated by sale from her in early youth, her own children sold from her arms and the man she loved and married sold and sent away, she knew the great human tragedy of slavery and it was she, perhaps most of all who gave to Abraham Lincoln the most intimate insight into this regime of human chattel.

When she gained her own freedom under the slave act of New York, where she was born, child of James and Betsy, in the household of Colonel Ardinburg of Ulster County, New York, she plunged into the abolitionist movement and was one of the chief advisors of Lincoln.

She was born "Isabelle," but chose the name of Sojourner Truth in her desire to leave everything associated with the house of bondage behind. She became one of the most forceful orators of her time and her name went down into history with such contemporaries as General U. S. Grant, William Lloyd Garrison, Wendell Phillips, Harriett Beecher Stowe Susan B. Anthony and others.

Made Town Famous

Sojourner Truth went to Battle Creek in 1856 and bought a small home there. She is credited with being the first person to bring national attention to this famous health town rural high school in that section and the first for miles and miles around. How did I do it? I had an old bicycle which aided me in getting all over three or four counties; and when that broke down, I took to my heels, as I at times was pressed for bread not saying anything about the crying need of cash. The school started with six pupils; just how well she has succeeded; ask the Blackstonian; she stands there, a success.

NEW YORK EVE POST

FEB 12 1930

LINCOLN DOCUMENT WILL BE SOLD HERE

Copy of Emancipation Proclamation With Martyr's Signature Listed for Auction

OTHER LETTERS INCLUDED

As Lincoln's Birthday comes again the courteous negroes employed at the American Art Association-Anderson Galleries are preparing a room for an autograph auction including an item of more personal interest to them than anything ever put up for sale there.

It is the lithograph of an engrossed copy of the Emancipation Proclamation —that document which meant more to the negro than does any other document in American history. This copy bears the signature of Abraham Lincoln. When the lithograph was published David W. Cheeseman, who was Assistant Treasurer of the United States during Lincoln's administration, asked Lincoln to sign his copy, and this the President did. It has always been kept in the family and is now sold by Mr. Cheeseman's daughter. This is the only specimen of the important document which has ever appeared at auction.

The officers of the galleries will not hazard a guess at the price it will bring, and they will not disclose their own appraisal, but a few years ago a copy of the Thirteenth Amendment, with Lincoln's signature, sold for $12,500, and since that was an Act of Congress, rather than Lincoln's own work, it is regarded as having had much less value.

Autograph Collection

The sale in which the present lithograph is an item is that of the Tillinghast-Norton-Ritchie collection of autographs, going on exhibition on Wednesday, February 19, to be sold on the afternoons of February 25 and 26. The catalogue will list 389 items, the property of A. W. Tillinghast of Englewood, N. J.; the late Charles Eliot Norton, Boston; the late G. W. H. Ritchie of Providence, R. I., and others, to be sold by order of the various owners and estates.

The Lincoln letters show him as a careful business man, a diplomat and a merciful judge, and included in the autographs is what is probably the last pardon he signed, for the date is that of his assassination. Representative Leonard Myers, Pennsylvania, had asked the release of a soldier arrested for receiving bounty money twice. Lincoln wrote: "If Hon. Mr. Myers will request me in writing, on this sheet, to discharge this man on refunding any bounty received, I will do it." The request appears, in writing, and under it this line by Lincoln: "Let this man be discharged on refunding any bounty received."

Concerning the release of regiments captured at the Battle of Hartville and later exchanged, Lincoln wrote the Secretary of War: "I am strongly impressed with the belief that the Illinois regiment better be sent to Illinois, where it will be recruited and put in good condition, by the time they are exchanged, so as to re-enter the service. They did not misbehave, as I am satisfied, so that they should receive no treatment, nor have anything withheld from them, by way of punishment."

Letter to Mrs. Lincoln

One letter, inclosed a draft for his father-in-law, is written to Lincoln's wife: "I write this letter in the post office, surrounded by men and noise, which, together with the fact that there is nothing new, makes me write so short a letter."

In a letter to his aunt, Mrs. Maria L. Bullock, Lincoln accounts to a quarter of a cent concerning transactions he had handled for her. He writes: "I now believe the quickest way I can get your money is for me to buy the debts of you, as soon as I can get in any money of my own to do it with. I keep some money loaned at 10 per cent, and when I can get hold of some, it would be a ready investment for me to just take these debts off your hands."

Schuyler Colfax, who had supported Stephen A. Douglas in the Senatorial campaign of 1858, and also Edward Bates, for the nomination for the Presidency in 1860, wrote to Lincoln, as an ardent Republican, offering his services, and Lincoln's reply read:

"Your very kind and acceptable letter was received two or three days since. You distinguished between

Slavery – 1930 II.

yourself and my ORIGINAL friends—a distinction which, by your leave, I propose to forget."

The collection going on sale includes a copy of the complete works of Lincoln, edited by John G. Nicolay and John Hay, and containing on the flyleaf a presentation from the late Theodore Roosevelt, "To the first class in applied decent politics: Messrs. James E. McBride, New York Globe; H. C. McMillen, Mail; William Pickett Helm Jr., American Press; W. C. Robertson, United Press; Q. S. Mills, Evening Sun; G. H. Payne, EVENING POST, with all good wishes." Roosevelt's signature follows. The book was presented at the close of his administration as President.

Also in this collection is a letter from Mark Twain, assuring some woman that he is not guilty of plagiarism. It reads: "I never heard of Mrs. Bickerdyke before. I am acquainted with no person afflicted with a name resembling that. Besides, I never cobble anybody's manuscript, either for pay or otherwise, it not being in my line. Therefore when she said she had beguiled me into doing a job of that kind for somebody, she told what some people would call a falsehood, but which I am too courteous to name in such a harsh way. I go no farther than to say she utterly failed to speak the truth."

SLAVES OF THE SUN.

Slaves of the Sun." By Ferdinand Ossendowski. Translated by H. C. Stevens. Illustrated. Allen and Unwin 40, Museum Street, W.C.1. 16s. net.

Professor Ossendowski, of Poland, is an experienced and unprejudiced observer—he writes sincerely and from personal knowledge, though his conclusions, like those of all travellers through a country, are sometimes at variance with those of the residents. The insertion of hypothetical stories like that of the administrator in the first chapter detracts from the general impression of a book, as an honest piece of first-hand observation. That such unhappy cases exist everyone is aware, who has any acquaintance with the temptations and dangers of deterioration to a European isolated in a tropical country, but this is not the keynote to any book on West Africa. Professor Ossendowski landed at Dakar, and after seeing what was being done, he gives in the following paragraph his justification of the colonisation of primitive countries:—"Colonisation is sometimes regarded as synonymous with the arbitrary invasion of a foreign country whose population is culturally lower and socially weaker, with the exploitation of foreign lands and resources, with conquest, banditry and piracy. But this view is seen to be erroneous if we consider colonisation, not exclusively in its present-day aspect, but with the future annals of humanity in mind."

For in the future it will assure to all humanity a more equitable and steadily improving standard of existence, and it will bring all tribes and peoples into the great human family. Having thus defined his attitude, Professor Ossendowski proceeds on his journey, noting with interest details of administration, customs and superstitions, missionary enterprise and its varying results.

FIRST CASE FILED HERE DEALT WITH SALE OF NEGRO SLAVES

Emancipation Proclamation Prevented Case From Being Settled

The first case filed when the United States Court was established on D street in 1863 was a suit for the recovery of Negro slaves who had been given in payment of a promissory note.

The brief written by an expert pensman set fourth that Charles Sherman sued William Mix who was then in possession of three slaves, Henry, a cook; Rose, a house servant; Anne, a girl of 12; and Lou, a house servant.

Henry he valued at $219, Rose atat $481; Anne $800 and Lou $438. They had been sold at public auction with other slaves, lands, and chattles by Sutter, Lee and Co., Bankers of this city when the original owner failed to pay a note of $4,100. John Ely bought the slaves and in numerous thansactions and subsequent sales they fell into the hands of Mix. Sherman who regained his financial position sought to recover the slaves by payment of the note by other means. The signing of the Emancipation proclamation prevented the case from coming to a conclusion. Final judgment on the case was never delivered.

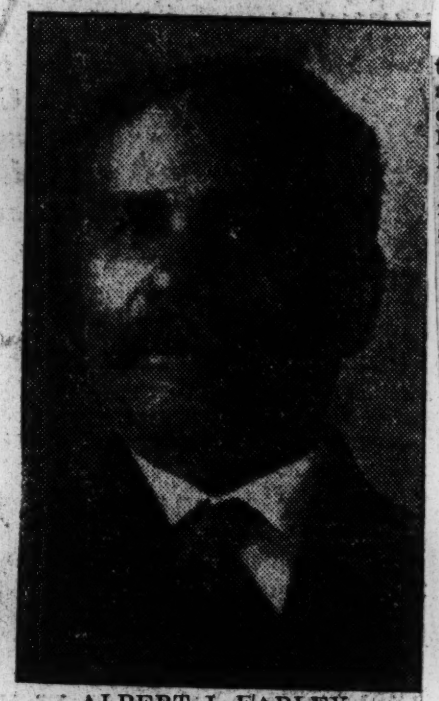
This unusual case was called to the attention of the Tribune by Albert J. Farley who has been the file clerk in the Federal Court here for the past 47 years. Mr. Farley came to Washington from Indianapolis, Ind. in 1893 and has remained on the same job ever since.

He is the father-in-law of Harry T. Burleigh, of New York and one of his secret ambitions is to wean Austin Burleigh, his grandson who is playing in "Hot Chocolate" from the stage.

Parted 60 Years

Mr. Fairley was an orphan at six, his father having died when he was six, preceded by his mother, who succumbed when he was only three. He was the youngest of a family of eight.

Three years ago he visited his native home and there met his sister, whom he had not seen since he was eight years of age. Sixty years had elapsed during this time. As a clerk Mr. Farley has personally filed one fifty-three thousand cases.



ALBERT J. FARLEY

Albert J. Farley Held Job As File Clerk for 47 Years

BUFFALO EVENING NEWS
Thursday, February 13, 1930

FREDERICK DOUGLAS' CAREER IS REVIEWED

Negro Orator's Part in Abolition Cause Described by Henry H. Lewis Sr.

Henry H. Lewis Sr., local negro historian, Wednesday evening addressed a group of negroes at an open meeting in the Buffalo Friendship house, 330 Jefferson avenue, on "Frederick Douglas the Orator." The Lit-Mus club sponsored the meeting which was the fourth event of National Negro History week.

"Born in 1809 on Col. Lloyd's plantation, Frederick Douglas separated from his mother while in his tender years," said Mr. Lewis. "After that his mother had to walk 10 miles after her work each day to see him.

"It was noticed that Douglas was a fine orator. One day he happened into an Abolitionist meeting at Nantucket after he had escaped from slavery in the South. He was asked to tell of his bondage and he did. Then he became an anti-slavery orator. He met John Brown of Harper's Ferry fame, and he talked propaganda and distributed pamphlets. He went to Europe and, upon his return, settled in Rochester, where he published the "North Star."

Interviewed Lincoln.

"He interviewed President Lincoln and urged the president to free the slaves so that they could help during the war, but Lincoln did not see it that way then. Then Douglas was called in for another interview and again he urged Mr. Lincoln to put the negroes to arms, which the latter did.

"After that Mr. Douglas became marshal of the city of Washington. It is significant to note that it was Douglas, an ex-slave, who led Mr. Garfield to the platform to take the oath on his inauguration. Afterward Douglas held office in Buffalo.

"We have produced many historic leaders. We have had Hannibal, the Carthaginian, who breasted the Alps and brought his army across with him. Then we had Toussaint L'Ouverture, who really formed the Haitian republic.

"In this country we have had men who have made history for themselves. There was Crispus Attucks who was imbued with the spirit of liberty. He stood at the dock in Boston and directed his comrades against the British.

Other Renowned Negroes.

"His was the first blood shed in the Revolutionary war. By that single act he made history for himself and for his race.

"There was Peter Salem, in the battle of Bunker Hill, who is said to have shot down a British general. There was W. Burghardt Dubois, author and editor of the Critic in New York today. James W. Chestnut, another negro, was an author. Then there was Daniel A. Payne, president of Wilberforce university in Xenia, O., and first bishop of the A. M. E. church.

"We have had that great apostle of education, Booker T. Washington, whose work is still carried on in the universities—Booker T. Washington, that great apostle of industrialism, and his successor, Robert Moten, principal of the Tuskegee Institute. We have had John C. Prince, founder of the Livingstone college in South Carolina. In this country we have had men who have made history for themselves and for our race."

Who's Who In History.

"Who is Who in Negro History," a game in which renowned negro personalities were described, was presented by Miss Ethel Jackson, some of the figures being Mrs. Mary B. Talbert, Miss Harriet Tubman, Miss Jane Harter, Paul Lawrence Dunbar, Jules Bledsoe, James Weldon Johnson, Courtee Cullen, Mordecai Johnson, Congressman Oscar DePriest, Coleridge Taylor, Roland Hayes, Matthew Henson, John Hope, Robert Moten, Mrs. Maggie Walker, and numerous others.

Mrs. Frederick W. Lee, chairman of the Lit-Mus program committee, who presided, pointed out a few interesting facts in negro chronology; that 4000 of the 29,000 soldiers in the Revolutionary war were colored; that one-third of the soldiers in the War of 1812 were negroes, and that there were nearly 200,000 colored men enrolled in the Union ranks during the Civil war.

The meeting opened with the singing of the negro national anthem, Miss Amelia G. Anderson accompanying at the piano. Mrs. Louis H. Staunton, president of the Lit-Mus club spoke briefly.

High School Negro Sorority Also Observes History Week

Theta Phi Alpha, a high school negro sorority, as its share in National Negro History week, Wednesday evening, presented a musical program with readings at the Memorial chapel, 155 Cedar street. The girls who participated were the Misses Mary Austin, Magnolia Davis, Lula Diamond, Georgia Lewis, Mabel McAlpin, Mary Ellen McAlpin, Wilhelmina McAlpin, Audrey Moore, Avielgale Reid, Emma Rainey and Nettie Townsend, and the organization's two advisors, Miss M. Jean Sampson and Mrs. Martin S. Stewart, who directed the presentation.

The program was opened with remarks by Miss Sampson, after which two spirituals were sung by the class. Miss Lula Diamond then delivered a reading, "Jealousy," a product of Paul Lawrence Dunbar. A group of piano solos was offered by Miss Zelma Quarles, after which Woodson's "The Negro's Contribution to Art," was recited by Miss Davis. Two negro spirituals were sung by Eugene Lewis.

Odell Porter delivered an address called "The Negro's Contribution to Civilization," followed by a piano solo by Miss Louise Griffin. A reading, Dunbar's "A Wish Home," was given by Miss Townsend, and then the sorority sang two more spirituals. Mrs. Stewart spoke on "One Aim of Theta Phi Alpha," and condition of the negro national anthem by the cast and audience ended the program.

...THAT NATICK STATION
...the Editor of The Herald:
...Your editorial, "That Natick Station," records the stirring history of the Underground Railroad, to the efficiency of which, as a means of transportation, I can add a bit of testimony. In the little town of Meadon, Ill., not far from the Mississippi river, where the writer of this was born, there was a station of the Underground Railroad conducted by Deacon Jirah Platt, a Connecticut Abolitionist. The pastor of the Congregational church there was not ignorant of the activities of his deacon, who helped him forward those who were on their way to freedom, taking his share in the risk of arrest and violence. The son of that pastor, now a Boston minister, was told when a boy by Deacon Platt himself that he had the names of 200 fugitives who had passed through his station on the way to Canada, besides others he could not identify. Deacon Platt must have written in his diary what Emerson recorded in his: "The fugitive slave law has passed, and, by God! I will not obey it." That was lawbreaking with a difference? MRS. M. C. MUNSON.
Roxbury, March 16.

More Former Slaves Living Than Masters

5-15-30

BIRMINGHAM, Ala., May 7—That there are more former slaves living than their masters was the opinion expressed here by Simon Phillips, president of the Alabama ex-slave association upon his return home from an extended tour of the state, on which he looked up former slaves and masters.

Mr. Phillips further declared that he found two former slaves who were yet hale and hearty and able to "move under their own power." Another tour will be staged within the next two months, according to the statement of the president.

COUNCIL GROVE, Kan., May 7—Tom Woods was elected Justice of the Peace at the recent city election. For many years it has been the custom of a nmber of voters to write in Woods name for one of the city officers. This time he received a sufficient number to elect him. He is a former slave, and was owned by a master named Woods previous to the time he was freed. Tom does not know his real name or his exact age. He came to Council Grove in 1870.

Dixie Whites Stole from Freedmen 66 Years Ago

(From Alexandria (Va.) Gazette, Apr. 1864)

The plantations seized by the Federal authorities in Concordia and Tensas parishes, Louisiana, and leased to Unionists, have been seriously harrassed by the Confederates.

Every plantation they have visited—and the number includes nearly all that have been brought under Federal control in those districts—have been stripped of the mules and horse necessary for carrying on the work. In some instances the lessees themselves have been captured and despoiled of their valuables.

In the Washita district also all the farm stocks, together with the goods intended for the Negroes, has been taken and appropriated.

Census Shows 25 Per Cent Increase For Oldest Town

First Village Founded West Of Appalachians Reports 1,024 Population

5/9/30

JONESBORO, Tenn., May 8—(AP)—Jonesboro, oldest town west of the Appalachian Mountains and "mother of Tennessee," has in its sequi-centennial year a population of 1,024, an increase of 209, or 25 per cent, in the last decade.

While, in its century and half of existence, Jonesboro has seen villages spring up nearby and become cities far surpassing it in size, it yields to none in the wealth of its history.

It was here in 1784 that the lost state of Franklin was organized. In the log courthouse of this county seat of Washington County, first political division to be named for the father of his country, young Andrew Jackson was admitted to the bar and on the outskirts of the town he fought his bloodless duel with Waightstill Avery.

In Jonesboro, Elijah Embree published the first abolitionist paper and the fiery wartime governor of Tennessee, "Parson" Brownlow, started his celebrated "Whig."

The state of Franklin, after a stormy existence of three years, returned to its mother state of North Carolina, and a few years later came into being again as Tennessee.

Jonesboro will hold its sesqui-centennial celebration July 4-5, and the principal speaker of the occasion will be Representative John Q. Tillson, Connecticut, majority leader in the House. He is a native of this county.

Standard
NEW BEDFORD
MASSACHUSETTS
APR 12 1930

BY THE WAY

By C. G.

The biography of Hetty Green by Boyden Sparkes and Samuel Taylor Moore, referring to the incident of the Stone Fleet during the Civil war, says:

> Captain Rodney French, an old slaver, afterward the Mayor of Bedford, was the admiral.

* * * *

Passing over the fact that Rodney French was elected mayor of New Bedford (not Bedford) in 1853 and 1854—before, and not after, the sailing of the Stone Fleet—this sentence runs counter to all that is known about him as a friend of the Negroes. The colored people of New Bedford would not be likely to honor the memory of a slaver, and they did honor the memory of Rodney French some six years ago when they provided a tablet inscribed:

> In grateful appreciation of his devotion to the cause of the slaves, his work for their deliverance from bondage, and his aid and encouragement to the freedmen, this tablet has been placed here by the colored people of New Bedford in memory of Rodney French, 1802-1886—Abolitionist friend of the Negro, Mayor of New Bedford 1853 and 1854.

* * * *

Messrs. Sparkes and Moore will be lucky if they are not haunted the rest of their lives, like the Polish Jew in the once famous play, by the clang of the bell in old Liberty Hall, on which French sounded the tocsin to warn the colored people of the city that federal officers were on their way here to seize runaway slaves. He knew more about the Underground Railway than he would have cared to have the marshals know. Nor was his reputation as an abolitionist purely parochial. To quote from The Standard of August 30, 1923: There is the story of Rodney French denounced in formal resolutions in a mass meeting by the people of Newbern (North Carolina). He traded in this southern city, but his fame as a friend of the Negro reached the ears of its people, and they declared a boycott against him. Not a pound of freight, it was agreed, should go into the hold of any vessel owned by Rodney French of New Bedford. His answer was a defiance of the slave-holding section of the country. "Is it not impossible," he asked, "for one man to be the lawful owner of another in this 'land of the free and home of the brave' under the Declaration of Independence and the Constitution of the United States?"

* * * *

From which it would appear that if Rodney French was a slaver, Henry VIII was a celibate, and Senator Heflin is a Papist.

Census enumerators are having some queer experiences. One interesting point that has developed—I have heard of two instances of it—is the unwillingness of women to furnish answers to all questions to persons they know. The touchy questions, I suppose, relate to age and the amount of rent paid. Many people do not relish giving this information to anybody, but have the strongest disinclination to do so where the enumerator is a neighbor and a personal acquaintance. Of course enumerators are forbidden to disclose any information acquired in the performance of their duties. Where they are dealing with strangers they would be unlikely to remember anything they heard. After interviewing a thousand or more heads of families, a census employe must feel as to rent and age as the conductor of the two-story London bus felt as to the legs of women passengers—they were no treat to him. However, it is natural that an enumerator who has often wondered about the age of a neighbor, or about some other things concerning her, should remember the answers given, and at some time or another pass the information along. As I understand it, citizens may fill out returns and file them with the supervisor if they do not wish to give the facts to the enumerator.

* * * *

A college student, devoting a vacation to census taking, found a man at home but just ready to leave the house. He postponed his departure until he had answered all questions, and then, with a suitable apology, hurried off. The enumerator stowed his papers away in his brief case and then started to leave, but encountered a German shepherd dog of formidable size and unfriendly mien who indicated as plainly as if he had been able to speak that he did not approve of strangers leaving his master's apartments. The enumerator tried to make friends, but the dog spurned his advances. He took a step toward the door. The dog growled ominously. So he compromised with the animal by sitting down and waiting until some member of the family arrived home and released him. He got two cents a head for counting the persons in that household the same as any other.

Kaye Don seems to be having a hard time getting ready for his speed test at Daytona Beach. When the beach is in good shape there is something wrong with the machine, and when the machine is right, there is something the matter with the beach. Everything will be O. K. tomorrow, but the morrow brings fresh obstacles. It sounds like the preparations preceding a trans-Atlantic hop in an airplane.

Slavery - 1930

FREE NEGROES IN THE FORMATION OF THE AMERICAN REPUBLIC

By Arthur A. Schomburg

THE books on the history of the United States chronicle the events preceding the Revolution with fidelity and patriotic fervor. A Negro reading these books finds them lacking the substance of recording objectively what the African has played in the drama that brought to life the American nation.

The first landing of Negroes in North America took place at Bimini, Florida, by Ponce de Leon, first colonial governor of America, at Porto Rico during the year 1512, more than a hundred years before the Jamestown episode of 1619. It is also contended that not far from Jamestown a Spanish ship landed its human cargo in a settlement previous to the "twenty neggars" recorded by the Dutch ship.

Many of us have often heard people say Abraham Lincoln freed the colored people, the mind of the uneducated white and black alike believe it covers the entire range of Negro life in the American nation. Really what took place was most of those in the thraldom of slavery were freed in 1865 by the pen of the martyred President, who had debated in his mind "If he could save the Union without freeing the slaves he would do so." Inflexible Providence guided him otherwise to perpetuate with a halo his name to posterity.

There were in Colonial America a noticeable population of free-born Negroes that had come from the West Indies in various ways, others had been brought directly from Africa as slaves to cope with the conditions that required their labors. From among these workers came Phillis Wheatley, who has been espoused, and justly so, for her attainments, but there existed in Boston before her time an Englishman named Richard Dalton, a great admirer of the Greek classics, because of the tenderness of his eyes, taught his Negro boy, Caesar, to read him distinctly any Greek writer, it is claimed, without understanding the meaning or interpretation;; such a statement no doubt would have interested Calhoun because of his trite remark on the Negro with Greek roots. Many free Negroes lived in the northern colonial cities engaged in gainful occupation and protected by the ranking citizens, to whom they gave every measure of service. In New York, to further protect its free and slave people, the Manumission Society was incorporated with the Hon. John Jay as president, with a host of the most distinguished men of that day, including the West Indian Alexander Hamilton, Secretary of the Treasury. The African schools of New York owe their creation and subsequent support from the unselfishness of these venerable protectors. In the documentary laws of the State of New York for 1777 there were free Negroes who met the requirements and became voters on the same terms as a white man.

II.

WHEN the time was ripe for the revolution every available person was required to render his meed of service to the cause of freedom. Both sides were contending for much needed man power and began to exert, to tentatively promise freedom to the slaves, if they would espouse their cause. The documents of history leave no doubt on this score of the services both free and slave Negroes had rendered during those early days. When the war was on the eclipse in 1776-7 and the risk taking alarming proportions it brought about the inclusion of persons liable to be drafted, when it became critical no ceremony was exercised; men were gathered to the righteous cause of war.

"Nor should history forget to record that, as in the army at Cambridge, so also in this gallant band, the free Negroes of the colony had their representatives. For the right of free Negroes to bear arms in the public defense was at that day as little disputed in New England as their other rights. They took their place; not in separate corps, but in the ranks with white men; and their names may be read on the pension rolls of the country side by side with those of other soldiers of the Revolution." (Bancroft Hist., v. 7, p. 421.)

There was Captain Stephen Olney, who took part in Bunker Hill, in the neighborhood of New York City, in the Battle of Long Island on August 27, Harlem Heights September 16 and White Plains October 28. This brief summary gives a vast field of the tramping done by Negro soldiers under command of their intrepid leader. Colored people live today in all the places that are memorable as battle fields in which their forebears laid down their lives to enjoy the blessings of having been participants in creating the foundation of a new order of things.

The legislature of the State of New York on March 20, 1781, provided for the raising of two regiments of Negroes to meet the exigencies of war. It provided that after three years' service a slave was to be declared a free man. During the War of 1812 the legislature again passed another law on October 24, 1814, to raise by voluntary enlistment two regiments of free men of color for the defense of the state. General Washington, while opposed to slaves in the army, was much concerned over the chance that presented itself of many strong Negroes going over to the enemy side. In this respect he acted with judgment and, while slaves were not enlisted, many black soldiers were in the service during all stages of the war. (Sparks Wash., v. 3, p. 218.)

The year 1812 shows there were 6,000 Negroes in the merchant marine, 1,400 in the naval, 2,000 in the whaling industries and 5,000 in the internal navigation. From New York ports 2,000 men were yearly engaged in seafaring occupations. We can justly see from this estimate where the human material came to join the ships of Perry and Lawrence on Lake Erie. On the ship "Java" and the "Guerriere" every sixth man was colored. In the battle the percentage of Negroes was one to every twelve of the crew. Commodore Chauncey, writing Perry, said: "I have nearly fifty blacks on board this ship, and many of them are among my best men. When Captain Barclay came aboard the "Niagara" and saw the sickly partly colored beings around him an expression of chagrin escaped him at having been conquered by such men." Among that motley crew two Negroes have had their names perpetuated to posterity waiting for their New York descendants to lift their names on high in granite and bronze in a Harlem park for the present generation to pay homage. It is proper to mention their names. "A twenty-four-pound shot struck John Johnson in the hip and took away all the lower part of his body. In this state the poor brave fellow lay on the deck and several times exclaimed to his shipmates: 'Fire away, my boy; no haul a color down.' The other was also a black man, John Davis, and was struck in much the same way. He fell near me and several times requested to be thrown overboard, saying he was only in the way of others. When America has such tars she has little to fear from the ocean tyrants." (Livermore Hist. Research.)

One of the outstanding celebrations given soon after the War of 1812 took place in the Park Hotel in New York City. It was the occasion of the entertainment given in testimony of the bravery of the lamented Captain Lawrence and his crew for the valiant and brilliant action against the British sloop of war "Peacock." They were invited to a play in honor of the victory achieved on that memorable day. The citizens turned out to receive these heroes, the band played and the seamen marched in to their assigned seats. When faces were counted it was noticed that one-half of them were Negroes. Trinity Church burial ground, at the head of Wall street, New York City, on the left main entrance, is the grave in which sleeps Captain Lawrence.

III.

When reason was enthroned in the minds of the people during the conflict that agitated the masses on the question of slavery there was brought before the United States Supreme Court a question for review and judgment through an inoffensive Negro whose name was to go down in history—Dred Scott. It dealt with the extension of slavery into the territories. We glean from the dissenting opinion of two of the learned justices the light that was to be the glory in the annals of American jurisprudence: "I admit the Government was not made especially for the colored race, yet many of them were citizens of the New England States and exercised the right of suffrage when the Constitution was adopted." (Justice McLean.) "There appears to have been no doubt that free persons descended from Africans held in slavery were citizens of the United States under the Constitution and subsequently at the time of the adoption of the Constitution of the United States. Of this there can be no doubt. At the time of the ratification of the Articles of Confederation all free native born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey and North Carolina, though descended from African slaves, were not only citizens of those states but such of them as had the other necessary qualifications possessed the franchise of electors on equal terms with other citizens. It has been often asserted that the Constitution was made exclusively by and for the white race. It has already been shown that in five of the thirteen original states colored persons then possessed the elective franchise and were among those by whom the Constitution was ordained and established. If so, it is not true in point of fact that the Constitution was made exclusively for the white race is in my opinion not only an assumption not warranted by anything in the Constitution but contradicted by its opening declaration that it was ordained and established by the people of the United States for themselves and their posterity, and as free colored persons were then citizens of at least five states, and so in every sense part of the people of the United States, they were among those for whom and whose posterity the Constitution was ordained and established." (Justice Curtis.)

IV.

THE exchange of letters between Gregoire and Thomas Jefferson, the father of democracy, deserves more than a glance by colored people. Gregoire was a priest and later a bishop in France who took up the defense of the Africans against injustices cast on their lot. His book, "The Literature of Negroes," printed: Paris, 1808; Germany, 1808, and Brooklyn, 1810, translated by D. B. Warden, is one of the first books with a Brooklyn imprint. "Accept my thanks for the many instances you have enabled me to observe of respectable intelligence in that race of men (Negroes) which cannot fail to have effect in hastening the day of their relief." (Jefferson.)

We must bear in mind that on July 4, 1776, the American Magna Charta had been written, accepted and presented by the founders of the Republic. At this time there were many African Negroes who enjoyed for more than three decades the distinction of being free men under the British flag. Here the division took place among them, some going over to the British forces and the others remaining under the new order of things.

President Jefferson, who was intimately associated with Negro women, is recalled by William Wells Brown, in his book, "Clothel, or the President's Daughter." "Indeed, I tremble for my country when I reflect that God is just; that His justice cannot sleep forever." The Almighty has no attribute which can take side with us in such a contest. Nothing is more certainly written in the book of fate than that these people are to be free." (Jefferson: Writings, vol. 3, p. 403-4.)

The ultimate freedom of the slaves had been carefully prophesied by Jefferson in his writings eighty years before Abraham Lincoln by virtue of a war measure and the uncertainty of life was compelled to free the slaves. The mental attitude of Thomas Jefferson can be read dispassionately on the great guilt of the slave owners. "When the measures of their tears shall be full; when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress and by diffusing light and liberality among their oppressors, or at least by His exterminating thunder, manifest His attention to the things of this world, and that they are not left to the guidance of a blind fatality."

BOSTON, MASS.
TRAVELER
MAR 21 1930

Underground Railway

People's Editor:

The announcement made in the Boston papers this week that a depot of the underground railway had been unearthed in Natick brings to mind thrilling stories of the days when bootlegging runaway darkies through the North was considered a religious duty by the most respectable.

My mother lived at the home of her uncle, Timothy Davis, at Framingham, while a student at the normal school in that town, immediately after the civil war.

Timothy Davis ran a station of the underground railroad at Framingham. When a group of negro fugitives had spent the day concealed in a hidden cellar, they were passed on the next evening to Natick, where Henry Wilson saw to it that "they were safely cared for."

Was not the Walcott cellar, 300 yards from Henry Wilson's home and on the same street, the place where "they were safely cared for"?

One story that Timothy Davis told my mother illustrates the fact that the abolitionists were willing to undergo any hardship for their cause.

A runaway slave had been apprehended by a slave catcher and placed in a Baltimore slave pen.

The lot fell upon Timothy Davis to go to Baltimore and rescue the unfortunate negro, no matter at what price.

At Baltimore he found that his was no easy task, for the slave pens were carefully guarded.

At last he found it necessary to shoot and kill a guard to carry out his purpose.

The slave found a safe refuge in Canada, but Timothy Davis had no peace of mind for several years. The fear of discovery and arrest nearly unbalanced his mind.

It was only when he heard that Ft. Sumter had been fired upon and the civil war had begun that he ceased to worry over the consequences of his act.

ALBERT S. KILBOURN.

Eagle Grove, Iowa.

N Y Times

MAR 16 1930

ORGES FORMER SLAVE FOR THE HALL OF FAME

Negro Journalist Again Names Frederick Douglass for National Honor.

Cleveland G. Allen, Negro journalist of 316 West 138th Street, announced yesterday that he had again nominated, for the third time in ten years, Frederick Douglass, escaped Negro slave, abolitionist and later United States Minister to Haiti, for a place in the Hall of Fame. If elected he would be the first of his race to be so honored.

Mr. Allen's efforts in past years to have Douglass so honored have been seconded by notables throughout the country, including former Governor Smith.

Other advocates of the election of Douglass in 1925 were Mrs. Grace D. Vanamee, a former acting director of the board of electors of the Hall of Fame; the National Association for the Advancement of Colored People and several newspapers.

Douglass was born a slave in Talbot County, Md., on Feb. 14, 1817. His name was Frederick Augustus Washington Baily, which, as a fugitive slave, he changed later to Douglass. In his childhood he saw little of his mother and nothing of his white father. He was bought in 1832 by a Baltimore shipbuilder, escaped six years later and first showed his talent as an orator at an anti-slavery convention in Nantucket in 1841.

Later he became an editor of a journal called The New National Era; in 1871 he was appointed assistant secretary to the Commissioners to Santo Domingo and in 1876 was appointed Marshal for the District of Columbia. He was American Minister to Haiti from 1889 to 1891. He was also the author of an autobiography and the editor of several other journals. A square is named for him in Boston and a monument honors him in Rochester, N. Y. He died in 1895.

BRONZE FOR DOUGLASS

MAYOR CURLEY ASKS COMMISSION ON HISTORICAL SITES TO SET UP MEMORIAL TO FREDERICK DOUGLASS

City of Boston, Office of the Mayor, City Hall, February 24, 1930.

W. Monroe Trotter, 39 Court Street, Boston, Mass. My dear Sir:

I beg to acknowledge receipt of your communication of February 15th, with reference to a monument in memory of the services of Frederick Douglas and replying thereto would state that I have been pleased to forward your communication to the chairman of the Committee on Marking of Historical Sites, requesting that they include in the program the placing of a bronze memorial commemorating the services of Frederick Douglass.

Very truly yours,
JAMES M. CURLEY, Mayor.

Daily Worker

Workers Honor Douglas, Negro Revolutionist

By OTTO HALL.

On February 20, 1895, Negroes lost by the death of Frederick Douglas one of their greatest revolutionary fighters. Later in the same year another figure rose, one, Booker T. Washington, who became one of the most efficient tools of the capitalist class and was foisted upon the Negro masses by them as the new Negro leader.

Frederick Douglas represented a Negro race which was not yet broken up into class lines, while Booker T. Washington represented the newly rising Negro petty-bourgeoisie and as representative of this rising Negro petty-bourgeoisie he insisted that in order to establish themselves as a class they must necessarily sacrifice political and social advantages for economic development.

Frederick Douglas was a worker. Born in slavery he finally escaped after having failed in several attempts. He worked as a day laborer for three years in New Bedford before he could get an opportunity to work at his trade. He was a ship caulker.

2/13/30

Douglas was born on February 12, 1817, in Tuckahoe, Md. He early learned to read and write, buying books from his earnings as a bootblack. He attacked slavery with all the fiery passion of which he was capable and with arguments none could refute.

N. Y.

His experience with the slave system taught him that "Men are whipped oftenest who are whipped easiest." In his autobiography he relates how those slaves who defended themselves would be brutally beaten up for the time, but would never again be whipped. "Experience proves that those are most abused who can be abused with the greatest impunity. Men are whipped oftenest who are whipped easiest."

Frederick Douglas became one of the foremost Abolitionists of his day and all of his life fought for the liberation of the Negro masses. With his uncompromising stand on any question involving the advancement of his race Douglas stands head and shoulders above the present-day, hand-picked, middle-class Negro misleaders, tools of the white capitalists, who follow the leadership of Booker T. Washington.

These present-day misleaders, in order to deceive the Negro masses, hold up Lincoln instead of Douglas as the fighter for the emancipation of the Negro race. To fight against this the Negro workers should celebrate Douglass' birthday instead of Lincoln's. These Negro traitors conveniently forget the revolutionary role of Douglass, and as a means to mislead the Negro workers, they utilize the fact that he supported the Republican Party which was a "progressive party" in 1860, but which today is the principal instrument of the oppression of the Negro masses by the white ruling class of this country.

Frederick Douglass hated all forms of hypocrisy and fiercely exposed the hypocritical role of the church in condoning slavery. In a conversation with Henry Ward Beecher, a famous religious bunkshooter of that period, he stated:

"I am done with your church, your christianity and its hypocrisy. They have given your country over to slave catchers and your church sanctions it as a devine institution."

Douglass was never afraid under any circumstances to speak his opinion of the white bourgeois leaders. In giving an estimate of Lincoln upon the occasion of the unveiling of the Freemen's Monument to Lincoln on April 14, 1876, he said:

"He (Lincoln) pre-eminently the white man's president, entirely devoted to the welfare of the white man. He was ready and willing at any time during the first years of his administration to deny, postpone and sacrifice the rights of humanity in the colored people and promote the welfare of the white people of this country. . . . To protect, defend and perpetuate slavery in the states where it existed. Abraham Lincoln was not less ready than any other president to draw the sword of the nation. He was ready to execute all the supposed constitutional guarantees of the United States Constitution in favor of the slave system anywhere inside the slave states. He was willing to pursue, recapture and send back the fugitive slave to his master, and to suppress a slave rising for liberty, though his guilty masters were already in arms against the government."

Douglass apparently believed Lincoln devoted to the interests of the white race as a whole. Whereas, the fact is that while entirely devoted to the interests of the Northern capitalists and Souhern slave holders, Lincoln did not give a tinker's damn about the interests of the white industrial wrokers of the North or the poor white population of the South.

Lincoln was the president of the white industrialists and slave holders, until the conflicting interests of the former finally forced him reluctantly to abandon the slave holders.

One of the first tasks facing the new Negro industrial proletariat, which is today increasingly taking over the leadership of the masses from the treacherous intellectuals and stock promoters, is the fight against these illusions and against the Lincoln myth and for the reviving of the revolutionary traditions of the race and the honoring of its revolutionary heroes.

N. Y. TIMES

FEB 13 1930

NEGRO LAUDS LINCOLN IN ALBANY ASSEMBLY

Lamar Perkins, Legislator From Harlem, Urges Ending of Forces of Misunderstanding.

Special to The New York Times.

ALBANY, Feb. 12.—Assemblyman Lamar Perkins, a negro, the new Republican legislator from Harlem, made the Lincoln Day address in the House today. Assemblymen of both parties paid him the compliment of close attention and applauded him vigorously. He was congratulated by Speaker McGinnies. Mr. Perkins lauded the influence of Lincoln in the promotion of kindliness, tolerance and freedom. Lincoln, he said, was not a dim figure but "a vital living force today."

"The prejudices and hatred that have filled the world from the beginning of time," he said, "have been caused by a lack of understanding between men. When men consult together, misunderstandings and prejudices vanish. When men really know each other they begin to see and appreciate those finer qualities that they see in their friends. The hope of the world is that men will ultimately gather at the council table with their enemies.

"As this lonely figure of the past dedicated himself to a task of freedom and salvation, let us dedicate ourselves to a furtherance of that task and pledge ourselves that all men shall be free, not only of the physical bonds of slavery, but also free of those sinister mental forces of misunderstanding and misconception."

Senator William T. Byrne, Democrat, of Albany, made a Lincoln address in the Senate.

NEW YORK SUN

FEB 8 - 1930

'Lincoln Today' Bagnall's Theme From WNYC Feb. 12

"Abraham Lincoln Today" is the theme of an address to be broadcast from WNYC by Robert W. Bagnall, director of branches of the National Association for the Advancement of Colored People on Lincoln's Birthday, Wednesday, February 12, from 7 to 7:30 P. M.

NEW YORK TELEGRAM

FEB 8 - 1930

Plan Aid for Negro Churches

Sunday Schools Will Move to Emulate Lincoln.

Tomorrow will be celebrated as Lincoln Day in Presbyterian churches throughout the country in accordance with the decision of the General Assembly. An opportunity will be given to Bible schools on this occasion to contribute to the support of educational work among colored people.

Miss Bessie Mayle, a graduate of Barber Presbyterian College, Anniston, Ala., has prepared for Sunday schools a pageant picturing the new day for the Negro.

Dr. John M. Gaston, secretary of Presbyterian National Missions for Colored People, says:—"Thousands of colored boys and girls are awaiting the answer of the churches on Lincoln Day. February 9."

1930

MONUMENT TO NEGRO SLAVE IS RAISED IN N. H.

1930

EAST BARRINGTON, Sept. 19—East Barrington raised a monument Wednesday to a humble negro slave, "Old Aggie," who ventured to nurse the sick when white folk stayed at home afraid during a pestilence which swept the village before the Revolution, Old Aggie died 90 years ago at the ripe old age of 100. She was the slave for many years of Rev. Benjamin Balch and it was upon his grave that the Daughters of the American Revolution unveiled the marker.

TERCENTENARY BOOK IN ERROR

Commissioner Smith Calls Teachers' Attention

Dr. Payson Smith, State commissioner of education, announced last night that it has been called to his attention that on Page 157 of the recent Tercentenary bulletin for use in the schools, issued by the education department, there appears the remark that "The first Royal Governor, Sir William Phips, was a Negro boy who became rich by discovering a sunken Spanish treasure ship."

Commissioner Smith said that there appears to be no historical evidence upon which to base such a statement, and that the statement, in error, was doubtless due to the misinterpretation of a word in the transcription of manuscript.

A most unusual service will take place at Pine Grove cemetery Sept. 17th at 3 p. m. when a marker in memory of "Old Aggie," the colored slave of Capt. Mark Hunkin, will be unveiled. Exercises will be in charge of Else Cilly Chapter, D. A. R. She will be remembered for her services rendered at times when sickness and pestilence reigned. When others were afraid she fearlessly ministered to the stricken families. She died in 1840, aged 120 years.

1930

AGGIE, THE SLAVE.

The first settlements in Barrington were made between 1782—1740, and were mostly familes from Portsmouth, N. H. The original Proprietors of the town were Portsmouth men. Captain Mark Hunking, son of Col. Mark Hunking was born in Portsmouth about 1700.

He was a sea captain, and sailed on long foreign voyages and gained much wealth. About 1750 he came to Barrington and settled in the 18 year old town. He built a garrison house on an elevation a few rods north of where the railroad crosses between it and Winkley's pond.

His burial ground is on the south side of the railroad. not far from where the carriage road crosses the railroad. A part of this house was standing in 1899.

When Captain Hunking was sailing on one of his later voyages to the West Indies, about 1750, he brought home a jet black Negro girl, 11 years old. This child came with the family to Barrington and was one of few slaves in New Hampshire. It is written that she was the last slave who died in our state.

The last of Captain Hunking's life he was seriously afflicted with rheumatism, and was unable to move about much, so he had trucks put under his armchair and in this Aggie, the slave girl, wheeled him about the house and premises.

He died in 1775. After his death we read that she lived in the family of Parson Benjamin Balch, who was pastor of the Congrgational church from August 25, 1784 till 1815 when he died. Some records tell us that she lived in the Winkley family; one of Captain Hunking's daughters married Francis Winkley of Portsmouth, and lived near the Hunking garrison. Elsewhere we read that she at last became a town charge, and was bid off to the lowest bidder, that is, to the one who would board her the cheapest. Town farms and county farms were yet to come. The local historian of this historic town, Mr. Wiggin, tells that she was often boarded in some Foss family, and must have been happy there, since at one town meeting a man whose name was not Foss bid the lowest, and she went to this new home, but she was so homesick that she was allowed to return to the Foss home. The milk of human kindness flowed unadulterated, and Aggie's heart beat naturally. She was a constant attendant at church, and sat in the gallery, often all alone. It is remembered how faithfully she nursed the town folk when stricken with a contagious disease, and spared not herself in her service to others. She died in 1840 or thereabouts. The records of her death differ a little, but it is believed that she had lived a century, and "her memory smelleth sweet."

ANNIE W. BAER,
Rollinsford.

A somewhat similar labor system has prevailed in the Belgian Congo. In the Katanga provinces are found some of the richest copper mines of the world—mines owned by the famous Union Minière. These mines rely for man power upon labor bureaus modeled after those in South Africa. Fifty recruiters from the *bourse de travail* of Katanga scour vast areas of the Congo looking for workers. The natives of the Congo are more primitive than the natives of South Africa, and to entice them into employment the labor recruiter hands out to them such articles as a jersey sweater or shorts. There is no legislation in the Belgian Congo which obliges a native to work for a private employer. But until recently at least the government has been so anxious to aid private employers that it has instructed government administrators to "intervene" in labor recruiting, that is, to give assistance to the recruiters from the *bourse de travail.* Government officials have frequently gone into villages with these recruiters and asked the local chief to turn over a certain number of men. The word of the chief is law as far as a native is concerned, and as the position and advancement of the chief depend upon the grace of the administrator, the chief invariably provides the men. It is fiction to say that they go "voluntarily." According to recent reports, this system of government intervention in recruiting still exists in the Portuguese colonies; while the export of labor from Angola to the islands of Saint Thomas and Principe has been resumed.*

Although European enterprises in many parts of Africa and other undeveloped areas have thus felt obliged to rely upon indentured labor, many employers have come to look upon the system with disfavor. The expense of recruited and indentured labor is much greater than the expense of wholly voluntary labor. Indentured labor, held at work by the fear of imprisonment, is usually inefficient; and this is especially so when the native has been tricked into employment. Finally, the mortality among recruited and indentured labor has been high. Enlightened employers in the backward regions now take every precaution to feed and house their natives properly. But when these natives are snatched out of primitive conditions and suddenly transplanted, often against their will and without their families, into an artificial European industrial center, they succumb easily to disease. Despite every precaution of the employer, they become susceptible to epidemics and especially to tuberculosis. Although the normal death-rate in a European community is 15 per 1,000 or less, the native death-rate in many industrial centers in Africa is often 80 to 200 per 1,000. The death-rate has been even higher in railway construction camps. When the native becomes gradually adjusted to industrial employment, the rate declines. Thus in the South African mines the death-rate is only about 9 per 1,000—a remarkably low figure.

Enlightened employers and governments now state that some restrictions upon excessive labor recruiting must be imposed if the native population is not to be exterminated and if the continent of Africa is to be economically developed to its fullest capacity. The government of the Belgian Congo has put this belief into effect by issuing orders that not more than 10 per cent of the adult men of a village should be taken away at a time to European labor centers. A year or so ago the Hilton Young Commission reported in regard to British East Africa that the number of natives leaving their homes should be limited "so that the number of adult males absent at any time is not so great as to endanger the proper development of native social life and political institutions." A number of governments in Africa have deliberately discouraged the development of large-scale European plantations in favor of a native-farm system. Under the latter system the native works his own land and lives with his own family. He produces food for his family and crops for export purposes. Under the native-farm system the Gold Coast has become one of the richest producers of cocoa in the world, while Uganda has become an important cotton center.

For humanitarian and farsighted economic reasons the League of Nations has interested itself in the question of slavery and forced labor. In September, 1926, the League drew up a slavery convention which provides for the suppression of the slave trade and for the complete abolition of slavery "as soon as possible." The convention recognizes that forced labor may have grave consequences and therefore provides that forced labor for private purposes should be ended "as soon as possible." The United States has now ratified this convention. Despite the vagueness of the League convention several governments in the border regions have taken steps under League stimulus to put an end to slavery.

During the past few years the International Labor Organization, which is an international body of governments, employers, and employees, has undertaken to study the whole question of forced labor in much more detail than was possible for the League. For this purpose it appointed a committee of experts, which included Professor Chamberlain of Columbia University. In 1929 this committee published a report which shows in what countries of the world forced labor still exists; and it passed resolutions asking that forced labor for private purposes should immediately come to an end. In June, 1929, the whole question of native labor was placed on the agenda of the annual International Labor Conference at Geneva. This body discussed a detailed questionnaire and decided that the question of forced labor should be placed on the agenda of the next conference. This conference was held in June, 1930, at Geneva. As a result of its efforts a convention was drawn up and signed which provides for the suppression of forced labor within the shortest possible period. Forced labor may, however, be used during a transitional period for public purposes and as an exceptional measure. Five years after the coming into force of this convention the governing body of the International Labor Office will consider the possibility of the suppression of forced labor in all its forms immediately. Forced labor for the benefit of private employers must, according to this convention, come to an end at once.

The discussion of the question of forced labor at the meetings of the International Labor Organization has been the subject of critical comment. The French government, while it issued a decree this August concerning forced labor, has declined to ratify the convention. The hostility of certain groups and certain nations toward this international effort to abolish compulsion shows that much ground must yet be covered before the goal of human liberty is reached.

* Charges that forced labor in Liberia exists on a large scale have been recently investigated by an international commission, the report of which should soon be published.

tive peoples. Thus the estates of Malaysia rely to a large degree upon imported or contract labor. The sugar plantations of Cuba and of Santo Domingo are worked, as far as manual laborers are concerned, largely by black men imported from Haiti and Jamaica.

Not long ago certain malpractices were revealed in the recruiting of Chinese coolies in the Dutch East Indies and in Singapore. On inaccessible parts of the island of Sumatra will be found a large number of *panglongs,* or small wood-cutting establishments which make planks, firewood, or charcoal. The owners of these establishments have secured their labor among Chinese at Singapore, and according to reports these laborers have lived in a "veritable reign of terror." Working conditions on these *panglongs* have been bad; in some cases the working day has been as long as fourteen or sixteen hours. The *panglong* owners have recruited their workers from houses of ill fame in Singapore, known as *kedehnasi,* where Chinese out of work are boarded and lodged. These coolies have paid for their board when they found work, "that is, when they are sold to an employer. The employers, in fact, considered that they bought their workers . . . and the coolie lodging-house keepers were known as man-dealers." These "man-dealers" received a sum from the employer, and sometimes an advance was made on the wages promised to the coolie to pay the "man-dealer" for supplying the coolie with board and lodging. The coolie was then sent off to the *panglong* heavily in debt. And to keep him in debt the *panglong* owner would force him to buy clothing, mosquito net, and other articles at high prices. The Dutch government has endeavored to bring an end to these conditions and an improvement has already been made.

The system of indentured labor is probably as effectively organized in Africa as in any other continent. The gold mines of Johannesburg, the diamond mines of Kimberley, the copper mines of the Belgian Congo, various types of European plantations throughout the continent as a whole—including Mr. Firestone's rubber plantations in Liberia—all require a larger labor supply than can be secured in the immediate vicinity.

The Chamber of Mines of South Africa maintains two recruiting organizations—the Witwatersrand Native Labor Association, which recruits labor in Portuguese East Africa with the consent of the Portuguese government, and the Native Recruiting Corporation, which recruits labor in South Africa proper. Farther north, labor for the mines of the Belgian Congo is recruited by a number of labor bureaus, or *bourses de travail.* An English concern, Robert Williams and Company, assists in providing laborers for the copper mines at Elizabethville. These laborers it recruits, with the permission of the British government, from Northern Rhodesia. The government of Liberia maintains a labor bureau. Various efforts to establish bureaus in other parts of Africa have also been made.

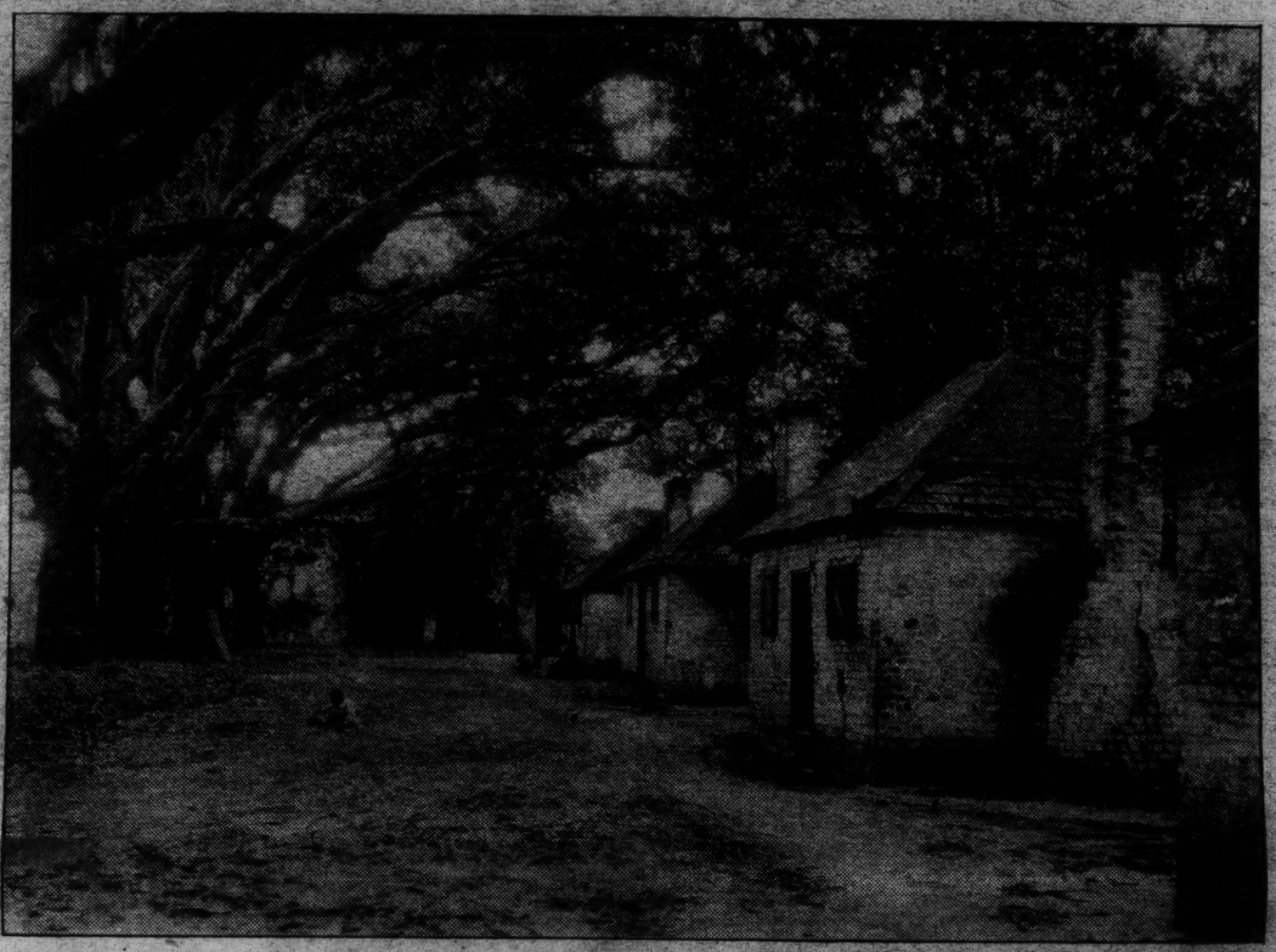
I have personally investigated on the spot the workings of four of these vast recruiting agencies, and it may be of interest to describe the process whereby native labor is actually secured. I shall take as the first illustration the Native Recruiting Corporation of South Africa. This corporation, which is owned by the Chamber of Mines, is responsible for keeping the Johannesburg mines stocked with a given supply of labor. The corporation has divided part of the Union of South Africa into districts, each in charge of a European labor agent. Usually this agent is also a trader who keeps a store which caters to native trade. It is the object of the agent to induce natives to sign a contract to leave their homes and work in the Johannesburg mines. The natives who are the object of his solicitations are not "civilized." Most of them are illiterate and speak only a native language. They are garbed in the most elemental clothing, usually a blanket. They live a polygamous existence in native kraals or huts, and their chief property is cattle and wives. The native population is wholly different from the working classes of the East Side of New York or of Passaic, New Jersey. It is a population accustomed to a pastoral and patriarchal existence. Left to themselves the natives of Africa would not leave their homes, where their wants are simple and easily supplied, to journey several hundred miles to work in an underground mine at arduous and strange labor for ten hours a day.

Therefore if the mines of South Africa are to be operated at full capacity the managers must use strenuous efforts to induce natives to become wage-earners. They do not rely upon voluntary or casual labor, they rely upon the indenture system. The Native Recruiting Corporation pays the labor agent $10 for each "boy" recruited. The labor agent is usually assisted by a native "runner" who receives a small fee for each recruit. The labor agent attempts to induce "boys" to sign contracts usually running for a term of six months. Having signed such a contract a native comes before a government official who questions him to determine whether he really understands the nature of the contract. Each "boy" is then given a medical examination, and if he passes it, he is given rations and blankets and herded on to a labor train bound for Johannesburg. In practically every case these "boys" leave their families behind. At Johannesburg the natives are debarked at a labor depot, where they are thoroughly fumigated and examined. Their fingerprints are taken and they then are marched off to the mine that has sent in a labor requisition. Once at the mines, the "boys" spend their idle time in labor compounds, which resemble army barracks. While they are frequently allowed to go into the city they must always carry a pass, and it is a criminal offense to desert. If they attempt to escape they can usually be tracked down by means of fingerprint identification, by the pass system, and by an efficient police system. The cost of this system of recruiting, which sometimes runs as high as $40 a man, is prorated among the employers. In theory each native is at liberty to sign a contract for the mines or to remain at home. Nevertheless, despite legislation to the contrary, the charge is frequently made that labor agents bring various means of pressure upon the natives to induce them to sign up. Agents may make loans of money to natives; when the native finds it impossible to pay back the loan he is virtually forced to sign a labor contract. Moreover, the various European governments have imposed upon the native population taxes which as a rule can be paid only in cash. Although some natives are able to grow and sell produce from their own farms, perhaps the majority of natives in many African territories can obtain money to pay their taxes only by entering European employment. In South Africa the dependence of the native upon European industry is intensified because the European has monopolized 90 per cent of the land.

Slavery Days in Georgia

First Negroes Who Came To the State Were Brought From Africa by the Asciento Company, Jointly Owned by Queen Ann, of England, and King Phillip V, of Spain.

By Jennie McMillan DeLoach



Old slave headquarters at Hermitage plantation, Savannah, Ga.

IN THE years that directly preceded the Civil War the history of the slave trade in North and South America was pretty well covered by such writers as Alexander Stephens, Dr. P. Jones, and Thomas Cobb; and almost every southern person is familiar with the following facts:

1563: The English traffic in American slaves began when Sir John Hawkins visited the coast of Africa and with a few strings of glass beads purchased from a native chief a whole cargo of negroes, which he afterwards sold in Hayti.

On his return to England, Queen Elizabeth remonstrated.

"But," apologized Sir John, "I took them from a country where they worship idols and the sun, and placed them under the blessed influence of religion."

The queen was thoughtful.

"Did the enterprise pay?" she finally wanted to know.

"Handsomely, your majesty."

The next adventure of Sir John was under the protection of Queen Elizabeth herself, she sharing in the profits.

1645: Massachusetts was the first colony to engage in the slave trade—the actual buying of the black to resell.

1620: The colony of Virginia purchased slaves and placed them in the tobacco fields.

1650: Slavery introduced into Maryland.

1671: South Carolina takes it up.

1749: Georgia, after holding out against slavery for the first 16 years of her colonial life is at last beaten into it by England. A committee of British parliament is appointed to prepare an act for the purpose. The Earl of Shaftsbury is head of the committee.

In later years, when Harriett Beecher Stowe was touring England, in her campaign against slavery, a descendant of the Earl of Shaftsbury, presided at the meeting of the Anti-Slavery Society, in Essex Hall, London.

As stated in the beginning, most of the above facts were brought out by Dr. Pleasant Jones and others in the many articles written on the subject just prior to the secession of the southern states.

The Asciento Company.

How many of us are familiar with the names of the stockholders of the firm which held the exclusive right to furnish slaves to the English colonies of North America and to the Spanish dominions of South America?

The stock of the Asciento company was divided as follows:

Queen Ann .....One-fourth
Queen Ann's favorites .....One-half
King Philip V of Spain ....One-fourth

Thus the sovereigns of England and Spain became the largest slave merchants in the world.

England acquired these monopolizing privileges in the following manner:

1713: Contract made between Spain and other countries for supplying Spanish dominions in America with African slaves.

1718: By the Treaty of Utrecht the above contract is transferred to England.

In the next 30 years England brought 140,000 slaves to the Americas; and previous to 1776 imported 300,000 into the English colonies of North America alone.

Georgia's First Slaves.

In 1750, one year after the infant colony had opened her doors to slavery, there appeared a slave ship on the coast of South Carolina with a cargo of Africans.

The vessel belonged to the Asciento Company. The mate on that vessel was John Newton, who afterwards became the famous rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, London.

Here is Newton's own description of the trip over from Africa:

"I find by my journal of a voyage to South Carolina, that we left the Windward Coast of Africa with 218 slaves, and buried 62 on our passage over, while many more died on our arrival and were buried on shore.

"When the weather will not admit the slaves being brought on deck, the heat and smell of the rooms would be insupportable to a person unaccustomed to them. If the rooms can be constantly aired, and they not detained too long on board, perhaps not many die; but the contrary is often their lot. They are kept down to breathe the hot and corrupted air for sometimes a week; this added to the galling of their irons, and the despondency which seizes their spirits, soon becomes fatal.

"Every morning several instances are found of the dead and living, like the captives of Mezentius, fastened together.

"Epidemical fevers break out and infect the seamen likewise. And thus the oppressed and the oppressor fall by the same stroke.

"Usually two-thirds of a cargo of slaves are males and it is always taken for granted that they will gain their liberty if possible. They are always chained to rings fastened on the decks.

"I have seen slaves that were guilty of insurrection subjected to the most unmerciful whippings, continued till the poor creatures have not had power to groan under their sufferings. I have seen them agonizing for days under the torture of a thumbscrew.

"I have seen even worse—but I cannot mention it.

"I have heard a captain boast of his conduct toward a number of slaves who attempted to rise up on him. After he had suppressed the insurrection, he sat in judgment upon the insurgents; and, not only in cold blood, adjudged several of them to die, but studied, with no small attention, how to make death as excruciating as possible. For the reader's sake I repress the recital of the particulars.

"From the women there is no danger of insurrection; and they are carefully kept from the men—the black men. A mate purchased a woman with a fine child and because the child cried he threw it into the sea. The child was silenced, but 'twas not so easy to pacify the mother and she was too valuable to throw into the sea.

"Poor Africans! The only liberty of which they have any notion is an exemption from being sold. But they are never secure. It often happens that the black that sells one of his race on board a ship, is himself within the same week bought and sold by one of his superiors, to the same vessel.

"When the slaves were landed in South Carolina, some families that were separated in different parts of the ship, showed joy when brought together.

"After a careful persual of what I have written, weighing every paragraph distinctly, I can find nothing to retract. Rev. John Newton, London."

(The above published by his executors 1824. Is it not possible that Mrs. Stowe got her material for Uncle Tom's cabin from this?)

The Auction.

Now it so happened that among those present at the auction sale of the Asciento's cargo were several young men of South Carolina who recently had acquired extensive land holdings in the province of Georgia, and were planning some day to live on these properties and develop cotton plantations. A wonderful chance!

And here was another chance; one not thought of until now: The Asciento's cargo was a pitiful lot, and would no doubt sell for a low price. Why not buy these poor frightened and half sick negroes, spend a few months in restoring them to health and confidence in the world in general, and then take them to Georgia?

To this the several young men, who were friends, agreed.

The first African placed upon the block was Primus, a queer, rather wild-looking young chief with red and green welt-like tattooing on his face.

Some in the audience laughed. He looked out over their heads with strange haunted eyes. Where was the sun his heart had worshipped in the Far Home? He remembered the voyage over—his wife had died, she who was his young bride. He thought of the dead man who was chained to him two days before it was discovered by the seamen. Where was the sun? Could it be that this light that filtered through the trees was the same as the one that made day for the savages of Africa? Maybe—maybe. Anyway, he would take a chance; so standing there, with the auctioneer crying out for the next bid, the youthful son of one of Africa's most noble chieftians, lifted his soul in prayer to the only God he knew. For a second his great eyes were fixed on the sun, and then were lowered to meet the understanding, pitying gaze of a little boy of nine who was seated beside his father in the rear.

The child whispered to his father; and Thomas Harrison, one of the young men alluded to in the preceding paragraph, raised the bid, and Primus became his property. In fact, most of Newton's cargo went to the little group of friends, and were placed by them in quarantine, with doctors and nurses to care for them. The condition of the negroes had been kept from the Americans before the sale.

How does the writer know this?

Family records, and the story of "Daddy Primus" told down through the succeeding generations. And the Journal of John Newton himself for additional support. Also, there were among the South Carolina friends at the auction that day, four who, by the intermarriage of their descendants, were destined to become the direct ancestors of the writer. These were:

Thomas Harrison and his little son William, who became the owner of Primus. John Gignilliat, whose son, James, later became a resident of Georgia; Henry Yonge, Thomas Chisholm and Reverend Francis Pelot.

Henry Yonge went at once to Georgia, carrying his slaves with him. Eight years later, in 1758, he was appointed by the crown to survey the colony. His plantation near Savannah was famous for indigo.

Thomas Chisholm also settled near Savannah with his negroes. In 1777 he was a member of the executive council. In 1785 he was appointed surveyor of the state—made counties of Henry Yonge's parishes.

Located Near Savannah.

Just after the Revolution William Harrison, now a man of about 40, settled with his slaves on Sapelo Sound, in what was first St. Andrews parish; then Liberty county, and still later McIntosh County, Georgia. "The Meadows" was the name given the plantation by Mrs. Harrison, who was before her marriage, Sarah Gignilliat, daughter of James Gignilliat.

To this plantation, Primus was taken, he having wed a voyage mate from Africa and reared a large family of children.

In 1811, when Horace Jesse Harrison, a son of William, was senator, Primus was still living and, though about 70 at the time, was still apparently a young man.

James Gignilliat settled near his son-in-law, William Harrison, at about the same time. In years that followed, he became:

Representative of Liberty county, 1785, 1787, 1788; of McIntosh county, 1796, 1897. Collector of taxes, Liberty county, 1790, 1791. Constitutional convention, 1798. Commissioner McIntosh Academy, November 8, 1802, 1803, etc.

The slaves that his father, John Gignilliat, purchased from the Asciento Company, had multiplied at a rapid rate, and he brought a large part of them into Georgia. Many of these negroes were afterwards sold to John Couper, who owned a very large plantation on St. Simons Island, a few miles farther south.

Burr Describes Plantation.

A good description of the Couper plantation is found in a letter written by Aaron Burr during his exile on the Butler place on St. Simons, directly after his duel with Alexander Hamilton:

Hampton's Point,
St. Simons Island,
August 31, 1804.

To Theodosia:

I am now quite settled. My establishment consists of a cook, housekeeper, chambermaid, seamstress, and two footmen. There

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Slavery Days in Georgia

are, besides, four bargermen always at my command. The department of laundress is done abroad.

The plantation affords plenty of milk, cream, and butter; turkey, fowls, kids, pigs, geese and mutton; fish of course in abundance. Orange and pomegranates just begin to be eatable.

The house affords Madeira wine, brandy, and porter.

Yesterday my neighbor, Mr. Couper, sent me an assortment of French wines, consisting of Claret, sauterne, and champagne; and at least a 12-months' supply of orange shrub, which makes a delicious punch. Madam Couper added sweetmeats and pickles.

The plantations of Butler and Couper are divided by a small creek, and the houses within one-quarter mile of each other, accessible, however, only by water.

We have not a fly, mosquito, or bug. I can sit a whole evening with lighted candle and open window without the least annoyance from insects. I have not even seen a cockroach; a circumstance which I have never beheld in any other place.

The cotton in this neighborhood, on the coast southward to the extremity of Florida, and northward, as far as we have heard, has been totally destroyed.

The crop (cotton) of Mr. Couper has been totally destroyed by a storm, and though it was supposed to be worth about $100,000, and not an extravagant estimate; for he has 300 slaves; yet he laughs about it in good humor and without affectation.

Butler suffered about half this loss.

Mr. Couper has just gone with his boat for some friends who live about 30 miles south on the main. He has requested me to escort Madam Couper on Sunday to his plantation on the south of this island, where we are to meet him and his party on Monday and bring them home in our coach.

Madam Couper is still young, tall, comely, and well bred.

Mr. Couper returned from his journey very seriously ill. I went to see him and a terrible storm came up. The roads are rendered impassable, and scarcely a boat has been preserved. Thus all intercourse is suspended.

The storm continued so that the house shook and rocked until Mr. Couper commanded a retreat to a store house about 50 yards away, and we decamped—men, women and children.

This will go by a negro who will attempt to go from Darien to Savannah on foot.

A. BURR.

Mr. Butler lost 19 negroes in the storm. Mr. Brailsford, of Charleston, who cultivates rice on an island at the mouth of the Altamaha, lost 74 blacks.

You have not heard of Peter, my new valet. It is a black boy purchased last fall. In my will made about the 10th of July, I recommend him to you as a valet for Aaron Burr Alston.

A. BURR.

Havoc of Hurricanes.

Most of the deaths that happened among the negroes for a good many years after coming into Georgia was due to the frequent visits of hurricanes.

In 1824, a tidal wave swept over The Meadows and destroyed the great house, drowning several grandchildren of William Harrison; their father, Senator H. Jesse Harrison, having died in 1816 from wound received in the war of 1812, in which he served as colonel under General Francis Hopkins. The names of the lost were:

Caroline Harrison, engaged to be married the following day; Mr. Merrill, of Savannah, her affianced; Samuel Harrison, 12; Benjamine Harrison, 12; infant daughter of Sarah Gignilliat (Harrison) Snow.

William Harrison and his granddaughter, Mrs. Snow, were the only white people on the plantation at the time who escaped the storm. Elizabeth Chisholm Harrison, Jane Evelyn, and Mary Amanda and Susan, having married and gone to live in different parts of Georgia and Florida.

Horace Nephew Harrison, the only son of H. Jesse Harrison to escape, was Lieutenant Commander in the United States navy, and had just married a Miss Rebecca Somerville, daughter of the British admiral and was living in Washington, D. C.—Their grandchildren, Edward C. and Campbell Carrington, are now residing in Baltimore.

Full account of this storm is to be found in a New York newspaper in the Congressional Library, Washington.

When William Harrison and Mrs. Snow found themselves after the water receded, they were in an old barn with Daddy Primus and his wife, Peggy, huddled close to them. Mrs. Snow was weeping over the child that had been swept from her arms—she did not then know of the loss of her brothers and sister—and Daddy Primus was endeavoring to console her:

"Don't cry, Miss Sallie. Primus feels sarra (sorry) too but he can't cry o' little engel. Yer grandpappy got so stubborn, Primus hed hard time dreggin' him up heah. Das way wid ole men!"

William Harrison looked at him—they were both past 90. Primus seemed to read his master's thoughts.

"Yassir, Massa; Primus, he ole too, but he knew better'n to run todes the sea when 'twas risin' up agin' him."

"I was looking for Caroline," Mr. Harrison explained. "For Caroline and the boys."

It was several days before all of the dead were found—and they were scattered miles apart—Carolina and Mr. Merrill were on the beach; Sam and Benjamin nearly three miles farther north. And the slaves were in the fields, here and there—32 in all, most of them grandchildren of Primus and Peggy. And as master and slave looked upon the desolation of it all, Primus was still giving comfort:

"Don't fergit the sun, massa. It mout look lak it's done turn its back on ye, but 'tain't. Once Primus thought it hed turned on him. 'Twas dat day on the auction block. But it cam down through de trees an' shined on Primus sam as ef he was in Africa, an' Primus ben happy every sence."

His master made no answer. Until now, his years had set lightly upon him, but today he was indeed an old man. Primus, the heathen sun-worshipper, still had faith in his god. William Harrison, the Christian, was beginning to doubt his.

Many years later, most of the slaves that survived the storm, were still in Darien, the property of Mrs. Snow. About 15 in all—children, grandchildren, and great-grandchildren of Primus. They were hers in 1852, when Mrs. Stowe's book came out. She read it to some of them.

Mrs. Stowe in England.

The next year when Mrs. Stowe was in England, as guest of the British and Foreign Anti-Slavery Society, Mrs. Snow received a copy of The London Observer with a full account of the meeting. England was stirred to the depths over the horrible practice of slavery. And the Earl of Shaftsbury, grandson of the earle who was in 1749 the head of the committee in parliament that prepared the act, permitting Georgia to own slaves, was the gentleman who presided!

Mrs. Stowe's heart was in the right place. So was the heart of the present Earl of Shaftsbury. Slavery was an inhuman institution. But it was hard for the sea island planters of Georgia to regard the negroes they had inherited from their ancestors in the light of slaves. They were almost as much a part of their families as the white children themselves. For instance:

At the very time Mrs. Stowe was traveling in England, Sir Charles Lyell, of London, was a guest at Hopeton, the plantation of James Hamilton Couper, on the Altamaha river, near Darien; and a dance for the negroes was given in his honor. James Hamilton Couper was a grandson of John Couper, and had inherited part of the slaves.

Negroes from the adjoining plantations were invited to the dance, among them were those belonging to Mrs. Snow. When Peggy, a great granddaughter of Primus received the news, she went to her mistress in great excitement:

"What must I wear, Miss Sallie? The white lawn, with the silk shawl Marse Horace fetched Ma from India, or my yaller dress with the red shawl he brung me."

About that time her mother came in. "You'll wear your own shawl, Peggy. Red's more becoming to black complexions. But that ain't what yo' cam for, anyway. Yo' want Miss Sallie to lend you her cameo."

Peggy looked sheepish. "Well, it's like this: "We Meadow niggers has got the reputation for bein' the best dressed people of color in this country. And ef yo' don't mind, Miss Sallie. I'll wear your coral beads an' bracelets, too."

Her mother shook her head.

"Dere you go, axin' fer beads. Crazy 'bout 'em jest like dem niggers in Africa. Ef the good Queen Ann hedn't bought out a bead shop and sent it to de Winward Coast, she wouldn't er hed no slaves to sell to Georgia."

Peggy shrugged.

"Ma, I ain't axin' fer glass beads. I wears genine coral, don't I Miss Sallie?"

Mrs. Snow smiled.

"Yes, but be careful with them, Peggy."

And as Peggy left the room with the jewels in her hand, she was saying to herself:

"Oh, Lord! Jest watch the Meadow gal give them Hopeton slaves dogier."

Later, in Sir Charles' book, "Lyell's Travels in America," there appears the following:

"Among 500 negroes on the Hopeton plantation in Georgia, there has been no criminal act in 30 years for which a delinquent could be sent to the state penitentiary—the most severe punishment required in the last 40 years was for the theft of one negro from another."

Which bears out the statement of Sir John Newton in the first part of this paper: "It is the Africans themselves that sell each other to the slave trader."

over

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MAR 26 1931

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'Aunt' Susan Roberts, 83, Recalls Days of Local Slave Markets Before Moberly Was a Town

By LEO BRANHAM.

Last Tuesday "Aunt" Susan Roberts, colored, well known to older residents of the town, and as far as known, the oldest ex-slave living here, observed her 83rd birthday.

"Aunt" or "Mother", Susan, as most of her friends address her, was born on the farm of William Roberts, March 17, 1849. The house in which she was born still stands at the end of Rollins street and is now known as the old Selby place.

The William Roberts farm included the land on which the town of Moberly now stands. It was homesteaded and entered in the United States Land Patent Office in 1841 by Mr. Roberts, and sold by him for $15 an acre to the Chariton & Randolph Railroad Company when that company extended their lines through this section of the state and the town of Moberly laid out in 1864.

Aunt Susan recalls her mother bringing her flock of nine pickaninnies and watching the gangs of workmen busy on the construction of the railroad at a point just opposite of the Wabash union station.

"No Town Here Den."

"Nawsah, dere wasn't no town here den. Dey was nothin' but prairie land. No trees nor nothin'."

Although 83 years old, after a lifetime of toil, Aunt Susan still eats "all she can get," can still see well enough to read and thread a needle without the aid of glasses, (she never learned to write) and is proud of the fact that she is now cutting her third set of teeth. Not much hair adorns her head, so she wears a skullcap continually. Outside of a shortness of breath that prohibits her "getting 'round" very much, she is fairly healthy.

Aunt Susan is a large woman. She more than fills the rocking chair in which she sits most of the day. "How much do you really weight, Aunt Susan?"

"Lor chile, ah don' know. Three, foa hundred anyway."

Until the Emancipation Proclamation issued Jan. 1, 1863 by President Lincoln that declared all slaves were "then, thenceforth, and forever free," Aunt Susan was owned by William Roberts. Her family, which consisted of her mother, father and eight brothers and sisters, were the only slaves owned by Mr. Roberts.

"Were you well treated, Aunt Susan?"

Loved Ol' Boss

"Yessah, we she was. We all loved ol' boss Roberts. He was awful good to us slaves. Why he never whipped any of us 'cept me, an' he only whipped me once." Aunt Susan was whipped, she explained, as a result of a raid on a growing field of watermelons. According to Aunt Susan, she was a sort of ringleader in all the mischief indulged in by the Roberts pickaninnies. "But lawdy," she concluded, "how my mother used to tan my hide. Ah spect ah's pretty bad dem days."

Mr. Roberts was the kindest of masters, Aunt Susan says. "Ol boss" didn't compel the Roberts negroes to work very hard,—not any harder than they could stand anyway. And on Saturday afternoons all work on the farm was suspended and the rest of the day given over to the slaves as a sort of holiday. At night the slaves gathered for the weekly square dance. "An' we had some dances as was dances dem days," Aunt Susan affirms, "an' der was no drink' an' carryin' on like nowadays either. Law me, ah jus' gets to studyin' sometimes 'bout de ol' times. Dey was good ol' times alright."

For several minutes the aged negress stared into space, her thought occupied with thought of long ago scenes. "Yessah, if ah was young an' had my strength back," she continued, "Ah'd jus' as soon be back as one of ol' boss' slaves, cause we wasn't really slaves. We's jus' like one of the family."

When Aunt Susan was ten years old her working days began, the first task assigned her being that of a nurse to the Roberts children. In after years she earned many a dollar as a nurse. Many of the town's old settlers are numbered among her patients.

The Slaves Courtin'

Aunt Susan was married at the age of 14 years. According to her, courtship and marriage was quite different among the negroes then than it is now. When the roving eye of the young negro swain finally alighted upon the lady of his choice, he went to ol' boss, declared his feelings, and begged permission to woo his lady. If "boss" said "no," the matter ended and he didn't "mess around no moh," Aunt Susan says. But if the owner of the girl slave gave his consent to the marriage, the suitor then made up a bundle of old clothes belonging to him, slipped around to the house where dwelled the lady of his choice and "chucked" the bundle of clothes into the young lady's house. If the "gal" wouldn't have him, the bundle of clothes was promptly and unceremoniously thrown out of the house. If the girl reciprocated the feelings of the suitor, the clothes stayed in the house, whereupon the negro lover led his bride-to-be in triumph to the constable who "said a few words an' dey was all married."

While on the subject of marriage, Aunt volunteered her opinions on marriage as participated today. Seeing much of the seamy side of marriage has rather warped her ideas concerning it. Her advice to young fellows is "Don't ever git married. None o' these gals nowadays is to be trusted. But if you do marry, marry an old woman." The wrongs of marriage elicited the additional observation that "times wasn't gittin' bad. Dey was past bad," and that it was a wild world these days. The drinking going on now is "scand'lous," Aunt Susan affirms. "There goes — — now," pointing to a negro man passing the house, "he's half shot now."

Modern times have left Aunt Susan somewhat perplexed and bewildered. Now, "she wouldn't be surprised at anything."

Observing a cigarette brought forth, Aunt Susan was asked if she ever smoked. "Yessah, ah smoked a pipe once trying to cure the earache, forty years ago, an' ah been smokin' ever since."

"Do you smoke cigarettes."

"Yessah."

"Here then." And half the package were dumped into her lap.

"Thank ye sah. Thank ye. Now Ah can be independent for a day or two, and won't have to 'bum' off the children for tobacco. Ah's thinkin' 'bout quittin' smokin' tho'. Ah spect my health would be bettah if Ah did."

Puffing deeply on her cigarette, Aunt Susan resumed her story of slave days.

One Slave Sold.

Only one of the Roberts' slaves was ever sold, she says. Becoming tired of the continual trouble which her father caused, a short, powerfully built negro who would fight on instant provocation, and who Aunt Susan says, was inclined to be "bad," "boss" Roberts sold him "down south." Aunt Susan and her brothers and sisters were too young to realize "what it was all about." Her mother took it very well too, she says. She married again soon after.

Despite his meanness, her father lived within a few days of being one hundred years old. Her mother died at the age of 69.

Imprinted on her mind as vividly as if it had occurred but yesterday, are scenes of the slave auctions staged in Huntsville many, many years ago. The auctions were conducted, it seems, by two men, whose names she instantly recalls, who went around the country buying up slaves. On the appointed day the slaves were brought to Huntsville and auctioned before the attending crowd drawn to the affair from miles around.

Watched In Awe.

Clinging to their mother's skirts, the little Roberts pickaninnies watched in awed, frightened and wide-eyed amazement the spectacle of slaves standing dejectedly on the auction block, submitting to doctors examinations and the handling of prospective buyers, feeling and testing their muscles, wives, husbands and children standing nearby piercing the air with their cries because of the impending separation of loved ones, and finally the actual "crying" of the slaves up for sale by the auctioneer. Slaves sold to buyers living at a distance were herded into railroad freight cars, the cars sealed, and the negroes shipped away like so many cattle. "Law, lots of dirty work went on at dem auctions," Aunt Susan says.

The children were too young to realize the full meaning of the occasion, and most of the grown-ups so ignorant that they too failed to gain the full import of such affairs and afraid to speak if opinions were held, so little was said about the auctions—openly. "At night," Aunt Susan said, "they whispered around in the slave quarters about these auctions."

This side of slavery, however, did not touch the Roberts negroes. With the coming of the order for the release from bondage of all slaves, instead of rejoicing ol' boss Robert's slaves were plunged into gloom. Like thousands of other negroes free for the first time in their lives, they were suddenly faced with the proposition of providing for themselves, and solely in charge of their own destinies. It was much like telling a child of ten or twelve years of age to go out into the world and shift for himself. Boss Roberts, however, did not stand by and permit any of his slaves to suffer. He gave a house and lot in the new town of Moberly just springing up to Aunt Susan's mother, and employed his former slaves on his farm and paid them wages. Aunt Susan and her husband removed to this house with her mother, and assisted in earning a living by hiring out as nurse, cook, or waitress. Up until 18 years ago when her health no longer enabled her to work, her entire life has been spent "hiring out" for service to Moberly residents. One of her earliest jobs was that of waitress at Pat Lynch's (Moberly's first citizen) boarding house. Her mother also worked for Mr. Lynch as a cook.

Doesn't Like Cities.

Eighty of the 83 years of her life has been spent in or near Moberly. For three years she lived with a son in Chicago, but she didn't like it there and was "worried 'bout things" till she got

back home a little over a year ago. Aunt Susan doesn't like cities. There are too many tall buildings and not enough fresh air in them, she says.

Why, even right now, she says, she can go to live in St. Louis if she cared to go "Jack" Roberts, a grandson of ol' Boss Roberts and a street car conductor there, has been "after" her for some time to come and live with him, but Aunt Susan expects to end her days in Moberly. Here she was born and reared, all her friends live here—its home, she says. She lives with her daughter, Mrs. Anna Avery, on South Moulton street.

With the coming of warm weather, Aunt Susan plans to get out more and visit her friends, and especially to attend church. With taxi fares down to "two bits," she says she can now do much more "gadding about" than formerly.

She is the last of her family left in Moberly. She has two sisters in California that she has not seen for 35 years. She has five children, several grandchildren, and two great-grandchildren.

Aunt Susan has one ambition. She wants to live to be one hundred years old.

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Slavery-1931

KINGSTON, N. Y.
LEADER

MAY 16 1931

JOHN BROWN'S BODY

About this time every year North Elba, in the Adirondacks, prepares to entertain hosts of Negro visitors comes to pay homage at the grave of John Brown, famous abolitionist of "John Brown's Body" fame. Most of these visitors are sons and grandsons of Negroes freed by the Civil War. Some day, it is reported, they hope to erect a monument to replace the rudely cut stone placed at the head of the grave after the burial rites in December, 1859.

More than seventy years after the execution of John Brown for leading the Harper's Ferry raid, opinion is still widely divided as to the place due him in history, says the Knickerbocker Press. That he was a fanatic is generally agreed, but most unselfish leaders of great causes are fanatics. The more serious charge against Brown is that he was a cruel fanatic that he justified excesses with Biblical quotations and was, in short, cut to the pattern of the hypocritical deacon of the New England melodramas.

Be that as it may, John Brown became a symbol of a great cause. His eccentricities were forgotten in the moral fervor of the song that his memory set ringing across the country. There is no doubt that he hastened by several years the Civil War and thus the freedom of the slaves.

Brown was twice married and was the father of twenty children, eight of whom died in early childhood. Julia Ward Howe described him as "a Puritan of the Puritans, forceful, concentrated and self contained." Whatever his weaknesses of character may have been, his devotion to the cause of the enslaved Negroes cannot be questioned, and it is fitting that his burial place should should be memorialized by the race that profited by his life and even more by his death.

used

40 Former Slaves Attending Reunion

Simon Phillips, who doesn't get about so well now that he is 85 years old, has been down from Birmingham for two days with 12 other members of the Ex-Slaves Association of Alabama, of which he is president. There are other ex-slaves who do not belong to this organization, for one thing because they live in other states, and then there is Steve Eberhardt, of Rome, Ga., who was official chicken thief to Gen. Morgan.

In all there are about 40 former slaves at the Reunion, all of them authenticated veterans and full of boasting that they were bodyguards for this one and that one who were fighting 70 years ago.

Old Mat Gray, of Huntsville, says he's 97 and he has a distinction the others have not. Senator Shelby Fletcher has started legislation in the Alabama lawmaking halls to have him placed on a regular Confederate pension. Mat says he was with Col. Gannt in Virginia during the war.

6-4-31

Simon Phillips was bodyguard to John and Edward Watkins, of Hale County, Ala., who followed Gen. Joe Wheeler.

Steve Eberhardt's appearance does not belie the title he has chosen for himself. He has as many trappings on his uniform as an African witch doctor and his face as many wrinkles. He's not sure how old he is. Neither is he sure how many pennies he has collected since his arrival. He gets a penny from about everybody he [illegible]

There are few among the rest as self assertive as these three but they are not in the habit of missing reunions.

The Black Mammy

Mr. J. H. Boswell, a white Southerner writing to the Washington News last week, said:

Two things of historical value ought to be known and fully appreciated by all. The first is that the African slaves that we had taken into "the great house" were not only kindly treated but that the black woman was loved by the mistress of the household. As a result the culture and refinement of the white woman passed over to the black woman, who, receiving the same, assimilated and reflected it to such a fine degree that the "jewels" of the household were turned over completely to the care and training of the black woman.

Thus, in the second place, the black woman, under God, became a sub-creator and trainer of the best white men and women that have come to birth in any country and in any age.

Such was a spiritual contribution, and it was the best and noblest contribution to the ideals of our country ever rendered by the negro race.

Afro-American Baltimore Md

Mr. Boswell spells Negro with a small "n" and yet he prates about "ideals" and "nobility."

The section of the country which talks most about its "beloved black mammies" is the most ignorant, backward, prejudiced, and lawless in the United States.

7-26-31

With all its sickening sentiment about mammies, this section has the most lynchings, the fewest votes, the most neglected schools, and the harshest peonage.

The great sacrifice these black mammies made for the white race misled the South which came to believe that all Negroes should be the humble, unassertive, servile doormat that mammy made of herself without wages, vacation or regular hours.

Consider also the sentimental gush that has grown up today around the figure of the "black mammy."

Whites have put a halo around her handkerchief covered gray hairs, the badge of servitude. Thy hav ennobled the motherly qualities of a woman who had to give up her own home and sacrifice her own children in order to suckle and rear those of an alien breed.

Charity begins at home. If "mammy" knew it, it did her no good.

Mammy's own children grew up naked, uncultured and impolite while she was engaged in the process of refining the children of others.

No figure in all history is so serio-comic as that of the South's "Black Mammy." Hen-like she stands on the edge of a brook clucking incessantly and alarmingly at her newly hatched [illegible]lings paddling in the water and back up in barnyard her own chicks get on the best [illegible]an alone.

MARSHALLTOWN, IO.
TIMES REPUBLICAN

APR 23 1931

UP FROM SLAVERY.

Caroline Miles, colored woman, died recently in Columbia, Mo., aged 111 years. She was a fine character.

Remarkable woman. Forty-three years in slavery, sixty-eight years as free as other humans.

Today when our colored citizens have demonstrated capacity equal to that of other racial elements in the world we marvel that nearly half of this woman's life was spent as the property of other people.

As we view the affairs of the world today there isn't anything more henious than the enslavement of human beings. Yet only two generations ago slavery was practiced in half of our states and might have continued indefinitely had it not been for the desire of the people who approved its continuance to spread it into all parts of the country.

Has freedom for the colored folks been justified? Illiteracy among these people has in this interim been reduced from 95 to 20 per cent. They have produced lawyers, ministers, educators, musicians, doctors, statesmen, scientists, engineers, athletes, philanthropists and millions of honest and industrious workers. Abundantly justified.

All races have good and bad elements. There was an impression in this country at one time that there were no good Indians. We know now that this was a delusion akin to that which assumed that colored folks were intellectually inferior to other races. We still have some ancient folks who contend that some races are superior to others. We get away from these delusions when we make our comparisons fairly. The percentage of colored people intellectually capable of moving into the realms of advanced learning is easily equal to that which prevails among other races.

The Indians have had representation in congress. The colored people now have a creditable member of our national legislature. They have a worthy and efficient member of the Nebraska state assembly. Booker Washington was considered the intellectual peer of the best men of his day in all races. All races are entitled to be judged by their best finished product. We can make any race appear inferior by selecting its ignorant, criminal and otherwise defective elements for comparison.

Our perspective respecting the remarkable progress of the colored people in their sixty-eight years of freedom will be more accurate and most likely more charitable if we recognize that when these men and women were released from the shackles of slavery they entered freedom with severe handicaps which continue in some measure in all sections of the country. They have advanced only by the hard, conscientious and faithful effort of faithful and conscientious leadership.

Negro Spy Proves Worth

10-22-31

To American Army in Revolutionary War

Savannah, Ga.

NEGRO SLAVE FREED

Because He Secured Valuable Information

Richmond, Va., Oct. 21—(CNS)—Research recently into musty old records of Virginia covering the period of the Revolutionary War has brought to light an interesting fact about the participation of Negroes in that war. While it is well known that in Massachusetts, New York and other colonies the Negro foot soldier and servant did valiant service for the newly formed confederation of American Colonies, the fact that Negro slaves proved efficient and valuable spies within British ranks remained undisclosed until a study of the Statutes at large of the Virginia General Assembly gave proof of this fact.

In Hensing's Statutes at Large for 1786 there is recorded an act of the General Assembly awarding freedom to the Negro slave of Wm. Armstead of New Kent Co., whose name was James, for his voluntary service as a spy for Marquis de Layfayette within the British lines in 1781.

The legislative act relates that James, with the permission of his master, entered the service of the marquis and "at the peril of his life found means to frequent the British camp, thereby faithfully executing important missions entrusted to him." The act provided that James shall from the passage of the act enjoy as full freedom as if he had been born free. It also provides for the payment to Mr. Armstead of his slave's full value.

HILLSBORO, TEX.
MIRROR

AUG 26 1931

THE NEGRO AND "HIS WHITE FOLKS"

They buried a 110-year-old negro man at Fort Worth last week, and his burial recalled in a most impressive way the relationship that since long before the civil war has existed between the southern negro and "his white folks". They were about to bury the old negro in the paupers field, when Daughters of the Confederacy came to the rescut, raised funds to buy a lot and coffin, and then saw to it that he was buried with Confederate honors, for this negro served his master during the war between the states, and no yankee could have induced him to be disloyal to that master, and every member of his master's family was regarded with the same affection. For his master and his master's family were "his white folks".

Nor was that affection and solicitude confined to the negro side of the case. It was felt by the white man, by the white man's wife, and the white man's son and daughter, for this negro, who while of different blood, of different color, was nevertheless beloved and his needs cared for. If sick, it was his white folks who sat by his bedside. If hungry, his white folks fed him.

The negro is largely moving to the north now, but he will find none of the southern relationships of the white man up there, none of the feeling of mutual dependence among the races. He will find that when trouble comes he must look out for himself, for the northern man has never had the close relationship with the negro that the southern man has experienced all his life, he will never become to the same extent "the negro's white folks".

YANKEE WOMAN STEALS REBEL GIRL'S SHOW

Confederate Daughters Gape as She Lauds John Brown.

UNVEIL BOULDER

Storer College Prexy Backs Spunky Teacher.

HARPERS FERRY, W.Va.—Miss Pearl Tattem, quiet and cultured Storer College music director, and the daughter of a Connecticut Yankee, her patriotic sympathy for John Brown stirred to the depths, threatened to disrupt the United Daughters of Confederacy's memorial celebration at Harpers Ferry last Saturday afternoon.

The crowd, composed of some three hundred white and one hundred colored farmers and citizens of Harpers Ferry and neighboring towns, had listened to the president general of the United Daughters of Confederacy, Mrs. Leopold Bashinsky, white, tell them of the good colored people of the South who had stood by their masters and of the bad colored people of Haiti who had fought their masters and of her old black Mammy who loved her "chillun" so.

There was a pause to announce the choir of Storer College. In the few moments that followed a voice calm, penetrating and cutting, smote the air. It cut out the very vitals of every speech that had been made. It was a direct slam in the face of the president of the United Daughters of Confederacy, who had just taken her seat amid applause. It was the release of a bomb-up fire that had to find expression, of a deep-seated sympathy for John Brown and for the views of modern south.

Daughter of Yankee

The audience, taken completely by surprise, found itself listening to Miss Tattem say:

"I am the daughter of a Connecticut volunteer, who wore the blue, who fought for the freedom of my people, for which John Brown struck the first blow. Today we are looking forward to the future, forgetting those things of the past.

"We are pushing forward to a larger freedom, not in the spirit of the black mammy but in the spirit of new freedom and rising youth."

Like a Bolt

It was like a bolt from the blue and it struck home. The crowd gave mild applause and the glee club of Storer College sang "'Tis Me, Oh Lord, Standing in the Need of Prayer." This little brown woman about five feet tall and weighing about 105 pounds, had plenty of courage.

That the bolt struck home was evidenced in a note sent to Miss Tattem as the celebration came to an end, by a member of the United Daughter of Confederacy. It read:

The Note

"I wonder at your temerity. Your untimely remarks were out of place, in poor spirit, and most discourteous. Such ignorance is colossal."

Asked about her speech, that was not on the program, Miss Tattem said:

"I certainly do not wish to create bitterness or to reflect on the sincerity of anyone, but I could not stand there and hear those things without being deeply hurt. It was all spontaneous. I just had to speak out and say what was crying to be said.

Short of Good Will

"I had no idea the celebration was to take this form. We were informed that this was to be a celebration of interracial good-will.

"As for the note which I have just received, it merits no reply; I merely consider the source of its contents."

President McDonald, interviewed at his home by an AFRO reporter, said: "I was informed that this celebration was to be one of interracial good-will."

Backs Miss Tattem

Asked whether he was in sympathy with the short speech made by Miss Tattem, he said: "I think that what Miss Tattem said had nothing of error in it."

Speaking of the entire proceedings, Dr. McDonald said:

"I should not have said some of those things, and I do not want to be understood as approving all that was said.

Great Reformer

"I have been a student of John Brown for many years, and have lectured on him many times. I subscribe to John Brown because he fought for an ideal and was willing to die for it. On his monument there is nothing but the words 'JOHN BROWN,' no tribute of words, and in that is the finest tribute that can be erected to any man. I look upon hi mas the greatest American reformer.

"With respect to the monument to Heyward Shepherd and the celebration we have witnessed today, nothing of the talk will remain, but the monument will be looked at by thousands.

"I am the director of the Jefferson County Historical Society and the people who sponsored this monument assured me that it was a motion for better interracial feeling."

Jimmie Moton, the occupant of the job once held by Heyward Shepherd, baggage porter at the Harpers Ferry station of the Baltimore and Ohio railroad, sat in a front seat on the platform perched on the side of the railroad banks and facing the monument, which is just a stone's throw from John Brown's Monument beside the railroad tracks. He smiled when his name was referred to by Mathew Paige Andrews in his historical address.

When the proceedings were over, Mr. Moton, dressed in grey trousers and black coat, with a colored handkerchief and a gray hat and cane, went toward his home. Asked how he enjoyed the celebration he said: "I haven't got anything to say. It was for a man who was faithful to his duty."

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UPHOLD JOHN BROWN

BEFORE DAUGHTERS OF CONFEDERACY—COLORED TEACHER UTTERS INDIRECT PROTEST AT UNVEILING AT HARPERS FERRY OF TABLET TO FAITHFUL SLAVE KILLED BY JOHN BROWN'S MEN — WHITE SOUTHERNERS STRONG TO THE QUICK

Harpers Ferry, W. Va.—Miss Pearl Tattem, Storer College music director, the daughter of a Connecticut Yankee, threatened to disrupt the United Daughters of Confederacy's memorial celebration at Harpers Ferry last Saturday.

Three hundred white and one hundred colored farmers and citizens of Harpers Ferry and neighboring towns, had listened to the president general of the United Daughters of Confederacy, Mrs. Leopold Bashinsky, tell them of the good Colored people of the South who had stood by their masters and of the bad Colored people of Haiti who had fought their masters and of her old black Mammy, at the unveiling of the Heyward Shepherd monument to the faithful slaves.

There was a pause to announce the choir of Storer College. In the few moments that followed, the audience, taken by surprise, found itself listen-

Brave Retort

ing to Miss Tattem say:

"I am the daughter of a Connecticut volunteer, who wore the blue, who fought for the freedom of my people, for which John Brown struck the first blow. Today we are looking forward to the future, forgetting those things of the past.

"We are pushing forward to a larger freedom, not in the spirit of the black mammy but in the spirit of new freedom and rising youth."

The crowd gave mild applause and the glee club of Storer College sang "'Tis Me, Oh Lord, Standing in the Need of Prayer."

A note sent to Miss Tattem as the celebration came to an end, by a mem

Slavery -1931

WREATH AT LIBERATOR, MAYOR URGES MARKER

TABLET AT SPOT WHERE LIBERTY OF A RACE BEGAN DECORATED. BANKING FIRM FLIES FLAGS — MAYOR CURLEY RECOMMENDS HISTORICAL MARKER FOR BUILDING WHERE LAST PUBLISHED RACE SPEAKERS AND ROLFE COBLEIGH VOICE OUTDOOR TRIBUTES

Guardian
1-3-31

"On this spot William Lloyd Garrison began the publication of 'The Liberator,' January 1, 1831," reads a bronze tablet on the Water street side of the Hornblower & Weeks building, near Congress street. Then follows the verse of James Russell Lowell:

Boston, Mass

"In a small chamber, friendless and unseen,
Toiled o'er his types one poor, unlearned young man;
The place was dark, unfurnitured and mean,
Yet there the freedom of a race began."

Wednesday, Dec. 31, 1930 at 12:45, a centennial eve dedication of the tablet was held by the National Equal Rights League, in commemoration of the great work for liberty by Garrison through his courageous anti-slavery organ, "The Liberator." Short tributes were given by several speakers. Attorney A. G. Wolff was in charge.

At Main Publication Office

From there a short pilgrimage was made to 19-21 Cornhill, the building where The Liberator was published from 1852 till slavery was abolished, where several addresses were made on the value of Garrison's paper.

Wreath and Flags

For the first time the bronze tablet marking "where the liberty of a lone race began" was decorated, and flags were flown in honor of the anniversary of "The Liberator." A large laurel wreath was hung over the tablet by Hornblower & Weeks who own and occupy the building, and this banking firm hung out two flags, all at the League's request.

Marker for Cornhill Site

Ralph J. Banks, vice-president of the Boston branch, received an answer from Mayor Curley of Boston, detailing Thos. A. Mullen to represent him and saying that he had recommended to the Commission on historic spots that a marker be placed on 19 to 21 Cornhill, as Mr. Banks had urged.

Tributes

Attorney Wolff marveled at the great work done so single-handed, with so few utensils and such small numbers, due, he said, to the brave earnestness and persistence of Garrison and his belief that right and God made the majority. He said our race owed a great debt to "The Liberator" and its editor-promoter. He said the race wanted Boston to know of the tablet and that we held in grateful memory all time friends of our cause.

1-3-31

Cobleigh

Mr. Cobleigh, member of the Executive Committee of the Boston Branch of the N. A. A. C. P. and true abolitionist of today said Garrison with his organ and zeal did more than any one-man to abolish slavery. He did this by declaring for immediate emancipation, which alone had a real effect and moved the public. The existing anti-slavery societies for gradual emancipation had slave-holders as members who knew that idea meant only talk. Garrison soon made anti-slavery a live and seething issue. He urged his listeners to honor Garrison by standing up for equality.

Boston, Mass.

Trotter

Wm. Monroe Trotter, League secretary, said the spot was an important historic one as a starting point for a great national change, that the "Liberator" was a most remarkable, noble and important publication, starting so small and humble but vanquishing so prominent, big and strong and extended a system, destroying the vilest of known human oppressions, and rectifying the country's economic system by removing the drainage of slave labor. The power of the organ was due to its combination with organization into organized propaganda, both being needed as the race must learn. He urged the whites on the side-walks and streets to espouse the principles of "The Liberator."

Banks

Mr. Banks, in Cornhill, drew a gallery on both the sidewalks on both sides of the street as he lauded Garrison, declared the race were set upon having all the rights others had and urged the whites to be fair enough to advocate justice, liberty and equality. Here the Guardian once had its office in the same room as The Liberator, he related.

Mrs. Simpson

Mrs. Simpson spoke feelingly against lynching. She said:

MRS. SIMPSON AT FOUNDING SPOT OF "THE LIBERATOR"

Another hundredth milestone has been turned. Not however in the path of mortality, but that of a newspaper, whose strong denunciations against the injustice of slavery by its fearless and courageous editor, William Lloyd Garrison, placed that paper "The Liberator," in a rank to itself that no other paper has ever occupied. It was the Liberator that made the autocratic South shiver with rage, and hastened the culmination of their cursed idol slavery.

We gather here today with pride and gaze upon the spot where the building once stood, in which the Liberator was born, and we thank God that it once existed and played such an important part in one of the greatest events staged in American history, the ghost of which stalks around the earth today, emitting its venom and prejudice, trying to keep alive in some way or other that dead and by-gone institution—slavery. But the work done by the Liberator and its courageous editor William Lloyd Garrison can never be undone. We would that a Liberator, a Garrison, a Sumner, a Phillips were here today among us, that they might strike a stinging blow to the cruel pleasure of the South—lynching—that is now and has been for years carried on by its citizens, and which is a disgrace to the escutcheon of these United States. Let us, on whose shoulders the mantle of the Liberator and Garrison have fallen, renew our vows this day, to press on and fight for liberty, equality and an equal chance until justice rolls down upon us like water.

The Editorial in The Liberator

By WILLIAM LLOYD GARRISON
On January 1st, 1831

negro

I determine at every hazard to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill and in the birth-place of Liberty. That standard is now unfurled, and long may it float, unhurt by spoilations of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondsman set free! Let Southern oppressors tremble—let their secret abettors tremble—let their Northern apologists tremble—let all the enemies of the persecuted blacks tremble.

1-10-31

I shall not array myself as the political partisan of any man. In defending the great cause of human rights, I wish to derive the assistance of all religions and of all parties.

Assenting to the self-evident truth maintained in the American Declaration of Independence, "that all men are created equal, and endowed by their Creator with certain inalienable rights—among which are life, liberty, and the pursuit of happiness," I shall strenuously contend for the immediate enfranchisement of our slave population. . . .

I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak or write, with moderation. No, no. Tell a man whose house is on fire to give a moderate alarm? . . .

I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal and to hasten the resurrection of the dead

EX-SLAVE SEES 7 OF HER 9 SONS IN THE MINISTRY, 2 IN BUSINESS

By TREZZVANT W. ANDERSON
Journal and Guide Feature Writer

Journal and Guide

CHARLOTTE, N. C.—The life's dream of a woman born in slavery and married in slavery!

That dream might be any one of hundred things—freedom, riches, fame. But those are commonplace. It is only the unusual dream which inspires admiration. Such was that of Mrs. Susan Amanda Davidson who had nine sons, and lives to see seven of them ministers of the gospel.

1-3-31

Her one desire in life was to educate her children, and even after her husband's death she carried on. Today two of those sons are successfully engaged in business and six are actively engaged in the ministry. A ninth, who also was a minister, is dead.

Mrs. Davidson was born in 1846. She married a slave, William Henry Davidson. Mrs. Davidson's mother lived to be 116 years old. She is now 84. She is also the mother of four girls, one of whom is dead and two of whom are married.

Manfolk Va.

The sons who are ministers are Perry Joseph Davidson, Charlotte; Dolphus Alexander Davidson, Mecklenburg County, N. C.; William H. Davidson, Charlotte; Simon Edward Davidson, deceased; Sidney Nathaniel Davidson, Gastonia, N. C.; Robert J. Davidson, Shelby, N. C. and Mack Lee Davidson, Charlotte.

Two others are Turner Davidson, a machinist, Knoxville, Tenn. and John S. Davidson, a mortician, Charlotte.

The daughters are Maggie Cornelia Davidson, deceased; Mrs. Marie Osborn;

MRS. SUSAN AMANDA DAVIDSON

Miss Janie Rebecca Davidson and Mr Gracie Louise Ledbetter, all of Cha lotte.

TABLET TO SHEPHERD, JOHN BROWN RAIDER VICTIM, IS UNVEILED

Chicago Defender

Harper's Ferry, W. Va., Oct. 10.—(AP)—A memorial tablet to Heyward Shepherd, Negro, the first person killed in the John Brown raid here in 1859, was unveiled today.

Shepherd was a free Negro employed at the Baltimore and Ohio railroad passenger station. The raid in which he was killed was followed by the trials and execution of Brown and followers who were with him in a movement to free slaves.

10-11-31

The movement to erect a memorial to Shepherd began at Asheville, N. C., in 1920 at the general meeting of the United Daughters of the Confederacy. Mrs. L. M. Bashinsky, Troy, Ala., president general of the U. D. C., delivered the memorial address today. Mrs. Mary Dowling Bond of Kentucky, chairman of the Heyward Shepherd memorial committee, presided.

Other speakers at the unveiling of the tablet were Dr. Henry T. McDonald, president of Storer college, a Negro institution, and Matthew Page Andrews of Baltimore.

used X

OLD EX-SLAVES GATHER AGAIN TO SING AT "CHRISMUS TIME"

ATLANTA.—Mellow voices that sang cotton field melodies for the master and mistress "fo de wah" were blended here today as several score former slaves met for a little "Chris'mus funin'."

They meet each year as guests of the Ex-Slave Association, dance a bit, sing a lot, and eat all they can.

"Hyar 'tis Chris'mus time in Gawgie agin and all de folkes is happy," said one old man who was in bondage and peacefully chopping cotton when war clouds were gathering over his servitude. "Hit's all right to like folkmos' of de time, but at Chris'mus you gotta love 'em all, or hit ain't Chris'mus."

There were presents for all and a sermon by the Rev. W. O. Slade, pastor of a church at Decatur. The Rev. J. A. Hadley, president of the association, spoke briefly.

An old man whose minor tones were as rich as the experiences of his life swung into "Hoe Dat Cotton" and the crowd swelled it into a sonorous melody, perfectly blending, resonant.

Then came "Study War No More," and "Little David, Play on Your Harp." After "Down By The River Side," the inevitable happened as someone skillfully swung into "Swing Low Sweet Chariot."

Mournful melody rolled from a hundred withered throats, and tears streamed down the wrinkled faces.

"I looked ober Jordan," sang one "and what did I see?", echoed the crowd, "coming for to carry me home Swing low, sweet chariot."

And they all knew that the chariot is just beyond the horizon for them.

CHURCHES SEEK FUNDS FOR FORMER SLAVES

Contributions will be taken in many of the colored churches of the city Sunday to enlarge the fund being raised by the Ex-Slave Association, sponsored by the colored citizens of Atlanta.

The object of the association is to keep in touch with the ex-slaves and see that none of them suffer for the necessities of life during their closing days. For more than 50 years the association has given Christmas presents to the ex-slaves and aged colored people who are unable to work and have no relatives and friends to aid in their support. The presents consist of shoes, clothing and groceries.

The anniversary exercise held on Christmas Eve will be featured this year by plantation melodies and negro spirituals by the ex-slaves. All donations may be sent to 411 Hilliard street, N. E., to Ex-Slave Association headquarters.

ONE HUNDRED YEARS AFTER

On January 1, 1931, faithful groups of members of our race held meetings throughout the nation in commemoration of the signing of the **Emancipation Proclamation**, when by the stroke of his pen **Abraham Lincoln in 1861 struck the shackles from four million slaves and started the United States of America at last upon its pathway of freedom by giving liberty to all.**

This act was the culmination of a long period of effort that was begun **thirty years previous, in 1831, by that grand old humanitarian and abolitionist, William Lloyd Garrison,** who founded and published the first copy of **The Liberator** in January, 1831.

Agriculture was America's leading industry, and **cotton was king, ably supported by the tobacco industry.** Thus the South was in power, when Garrison boldly stated in his first issue the **policy and purpose of his paper, as follows:**

"I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard."

William Lloyd Garrison, ably supported by Wendell Phillips, Samuel J. May, Theodore Panker, Frederick Douglass, and that beautiful soul in the person of that spirited woman, Sojourner Truth, stirred the nation to that point of a division of North and South upon the question of slavery, which brought about a clash that ended in the defeat of the Southland and **the freeing of the slaves.**

Cleansed of this eating cancer, the United States of America began its great upward climb of prosperity and success that culminated in its becoming the leading nation of the world under our present civilization.

The four million black slaves of seventy years ago rose Phoenix-like from the grip of their shackles and took their place in the nation, as human beings, citizens, men and women. And nineteen hundred and thirty-one, one hundred years after William Lloyd Garrison's pointed pen stroke, we look back over the records of our accomplishments, so closely interwoven into the web and woof of this great nation, and determine to prove in the coming years our appreciation of the efforts in our behalf by our friends by rising eventually to the greatest heights offered in this land of opportunity to those who strive to rise by achievements.

Within this hour of commemoration of that grand old man, William Lloyd Garrison, it would be well to mark the centennial celebration of his efforts in the behalf of a downtrodden people which meant the salvation of the Union, by stating that the four million slaves of a hundred years ago, who joined the ranks of the citizens of this country thirty years later, have produced twenty millions of staunch Americans whose wealth today is estimated to be more than a billion dollars, consisting of farms, lands, homes church property, religious and educational institutions, hospitals homes for the aged and orphans, and businesses of all kinds, such as publishing houses, newspapers, magazines, mineral developmen (including gold, silver and copper mines), also oil wells, fraternities, building-loan associations, financial institutions such as bank and loan banks, and strong and successful insurance companies.

Among which it might be well to point out **one in particular, the Golden State Guarantee Fund Insurance Company of Los Angeles, which in less than a decade has sprung up in this community and succeeded in establishing an institution that is one of the foundation stones upon which the black race of this great city is building upward.**

The group of men who head this organization, particularly the President, William Nickerson, Jr.; Norman O. Houston, Secretary-Treasurer; Geo. A. Beavers, Jr., Vice-President; Dr. H. H. Towles, Medical Director; S. P. Johnson, Vice-President; E. L. Dorsey, Vice-President and Publicity Manager, and such able directors as L. M. Hudson, Dr. Geo. S. Pryce and J. A. Evans, are the descendants of the men and women of our race for whom **William Lloyd Garrison,** the faithful humanitarian and abolitionist, started their fight in January, 1831, **one hundred years ago, to give to them the right to prove their value to America as citizens, to become an asset and not to remain a liability as slaves.**

A hundred years hence history will record great achievements by groups and individuals, developed out of this race, that will outshine the accomplishments of the past and present. But the memory of William Lloyd Garrison and his faithful followers will be kept alive and continued, to be repeated by those who are grateful for the friendship that made it possible for our great and wonderful successes.

KNOXVILLE, TENN.
JOURNAL
NOV 15 1931

As Collateral.

The students of Mars Hill College in North Carolina are planning to erect a monument to an old-time Negro slaved named Joe.

The story goes back to the early '50's of the century recently passed and to a day when this struggling college faced failure and oblivion for the want of twelve hundred dollars to meet its obligation and carry on with its building.

Finally came an offer for the tragically needed loan, but good security was demanded—and Joe was put up as collateral.

The very institution itself already stands as a monument to him, a black slave set over against these hundreds of dollars—trust worthy and capable as we know from tales of our grandfathers long ago told—and good security for the debt.

It is for the reason that the students realize the debt Joe's worthiness stood for, and the fact that the college is in truth a memorial, that they plan to pay him this more definite tribute.

The rest of the world joins with interest in the spirit of this unique mark of honor to one long unhonored and unsung.

Slavery - 1931 I.

Slavery Days in Georgia

First Negroes Who Came To the State Were Brought From Africa by the Asciento Company, Jointly Owned by Queen Ann, of England, and King Phillip V, of Spain.

By Jennie McMillan DeLoach

IN THE years that directly preceded the Civil War the history of the slave trade in North and South America was pretty well covered by such writers as Alexander Stephens, Dr. P. Jones, and Thomas Cobb, and almost every southern person is familiar with the following facts:

1563: The English traffic in American slaves began when Sir John Hawkins visited the coast of Africa and with a few strings of glass beads purchased from a native chief a whole cargo of negroes, which he afterwards sold in Hayti.

On his return to England, Queen Elizabeth remonstrated.

"But," apologized Sir John, "I took them from a country where they worship idols and the sun, and placed them under the blessed influence of religion."

The queen was thoughtful.

"Did the enterprise pay?" she finally wanted to know.

"Handsomely, your majesty."

The next adventure of Sir John was under the protection of Queen Elizabeth herself, she sharing in the profits.

1645: Massachusetts was the first colony to engage in the slave trade—the actual buying of the black to resell.

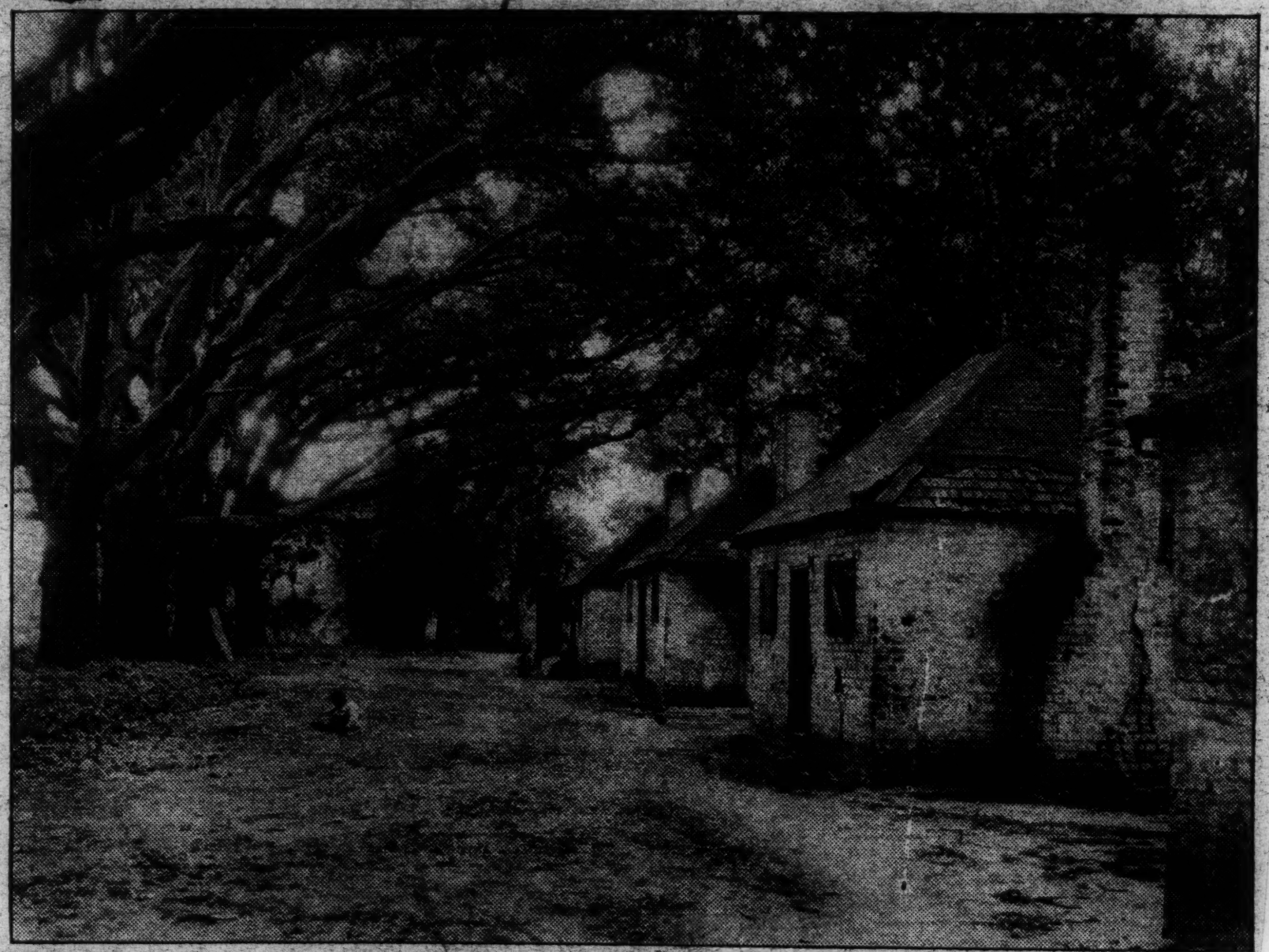
1620: The colony of Virginia purchased slaves and placed them in the tobacco fields.

1650: Slavery introduced into Maryland.

1671: South Carolina takes it up.

1749: Georgia, after holding out against slavery for the first 16 years of her colonial life is at last beaten into it by England. A committee of British parliament is appointed to prepare an act for the purpose. The Earl of Shaftsbury is head of the committee.

In later years, when Harriett Beecher Stowe was touring England, in her campaign against slavery, a descendant of the Earl of Shaftsbury, presided at the meeting of the Anti-Slavery Society, in Essex Hall, London.



Old slave headquarters at Hermitage plantation, Savannah, Ga.

As stated in the beginning, most of the above facts were brought out by Dr. Pleasant Jones and others in the many articles written on the subject just prior to the secession of the southern states.

The Asciento Company.

How many of us are familiar with the names of the stockholders of the firm which held the exclusive right to furnish slaves to the English colonies of North America and to the Spanish dominions of South America?

The stock of the Asciento company was divided as follows:

Queen Ann .....One-fourth
Queen Ann's favorites .....One-half
King Philip V of Spain ....One-fourth

Thus the sovereigns of England and Spain became the largest slave merchants in the world.

England acquired these monopolizing privileges in the following manner:

1713: Contract made between Spain and other countries for supplying Spanish dominions in America with African slaves.

1718: By the Treaty of Utrecht the above contract is transferred to England.

In the next 30 years England brought 140,000 slaves to the Americas; and previous to 1776 imported 300,000 into the English colonies of North America alone.

Georgia's First Slaves.

In 1750, one year after the infant colony had opened her doors to slavery, there appeared a slave ship on the coast of South Carolina with a cargo of Africans.

The vessel belonged to the Asciento Company. The mate on that vessel was John Newton, who afterwards became the famous rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, London.

Here is Newton's own description of the trip over from Africa:

"I find by my journal of a voyage to South Carolina, that we left the Windward Coast of Africa with 218 slaves, and buried 62 on our passage over, while many more died on our arrival and were buried on shore.

"When the weather will not admit the slaves being brought on deck, the heat and smell of the rooms would be insupportable to a person unaccustomed to them. If the rooms can be constantly aired, and they not detained too long on board, perhaps not many die; but the contrary is often their lot. They are kept down to breathe the hot

and corrupted air for sometimes a week; this added to the galling of their irons, and the despondency which seizes their spirits, soon becomes fatal.

"Every morning several instances are found of the dead and living, like the captives of Mezentius, fastened together.

"Epidemical fevers break out and infect the seamen likewise. And thus the oppressed and the oppressor fall by the same stroke.

"Usually two-thirds of a cargo of slaves are males and it is always taken for granted that they will gain their liberty if possible. They are always chained to rings fastened on the decks.

"I have seen slaves that were guilty of insurrection subjected to the most unmerciful whippings, continued till the poor creatures have not had power to groan under their sufferings. I have seen them agonizing for days under the torture of a thumb-screw.

"I have seen even worse—but I cannot mention it.

"I have heard a captain boast of his conduct toward a number of slaves who attempted to rise up on him. After he had suppressed the insurrection, he sat in judgment upon the insurgents; and, not only in cold blood, adjudged several of them to die, but studied, with no small attention, how to make death as excruciating as possible. For the reader's sake I repress the recital of the particulars.

"From the women there is no danger of insurrection; and they are carefully kept from the men—the black men. A mate purchased a woman with a fine child and because the child cried he threw it into the sea. The child was silenced, but 'twas not so easy to pacify the mother and she was too valuable to throw into the sea.

"Poor Africans! The only liberty of which they have any notion is an exemption from being sold. But they are never secure. It often happens that the black that sells one of his race on board a ship, is himself within the same week bought and sold by one of his superiors, to the same vessel.

"When the slaves were landed in South Carolina, some families that were separated in different parts of the ship, showed joy when brought together.

"After a careful persual of what I have written, weighing every paragraph distinctly, I can find nothing to retract. Rev. John Newton, London."

(The above published by his executors 1824. Is it not possible that Mrs. Stowe got her material for Uncle Tom's cabin from this?)

The Auction.

Now it so happened that among those present at the auction sale of the Asciento's cargo were several young men of South Carolina who recently had acquired extensive land holdings in the province of Georgia, and were planning some day to live on these properties and develop cotton plantations. A wonderful chance!

And here was another chance; one not thought of until now: The Asciento's cargo was a pitiful lot, and would no doubt sell for a low price. Why not buy these poor frightened and half sick negroes, spend a few months in restoring them to health and confidence in the world in general, and then take them to Georgia?

To this the several young men, who were friends, agreed.

The first African placed upon the block was Primus, a queer, rather wild-looking young chief with red and green welt-like tattooing on his face.

Some in the audience laughed. He looked out over their heads with strange haunted eyes. Where was the sun his heart had worshipped in the Far Home? He remembered the voyage over—his wife had died, she who was his young bride. He thought of the dead man who was chained to him two days before it was discovered by the seamen. Where was the sun? Could it be that this light that filtered through the trees was the same as the one that made day for the savages of Africa? Maybe—maybe. Anyway, he would take a chance; so standing there, with the auctioneer crying out for the next bid, the youthful son of one of Africa's most noble chieftians, lifted his soul in prayer to the only God he knew. For a second his great eyes were fixed on the sun, and then were lowered to meet the understanding, pitying gaze of a little boy of nine who was seated beside his father in the rear.

The child whispered to his father; and Thomas Harrison, one of the young men alluded to in the preceding paragraph, raised the bid, and Primas became his property. In fact, most of Newton's cargo went to the little group of friends, and were placed by them in quarantine, with doctors and nurses to care for them. The condition of the negroes had been kept from the Americans before the sale.

How does the writer know this?

Family records, and the story of "Daddy Primus" told down through the succeeding generations. And the Journal of John Newton himself for additional support. Also, there were among the South Carolina friends at the auction that day, four who, by the intermarriage of their descendants, were destined to become the direct ancestors of the writer. These were:

Thomas Harrison and his little son William, who became the owner of Primus. John Gignilliat, whose son, James, later became a resident of Georgia; Henry Yonge, Thomas Chisholm and Reverend Francis Pelot.

Henry Yonge went at once to Georgia, carrying his slaves with him. Eight years later, in 1758, he was appointed, by the crown to survey the colony. His plantation near Savannah was famous for indigo.

Thomas Chisholm also settled near Savannah with his negroes. In 1777 he was a member of the executive council. In 1785 he was appointed surveyor of the state—made counties of Henry Yonge's parishes.

Located Near Savannah.

Just after the Revolution William Harrison, now a man of about 40, settled with his slaves on Sapelo Sound, in what was first St. Andrews parish; then Liberty county, and still later McIntosh County, Georgia. "The Meadows" was the name given the plantation by Mrs. Harrison, who was before her marriage, Sarah Gignilliat, daughter of James Gignilliat.

To this plantation, Primus was taken, he having wed a voyage mate from Africa and reared a large family of children.

In 1811, when Horace Jesse Harrison, a son of William, was senator, Primus was still living and, though about 70 at the time, was still apparently a young man.

James Gignilliat settled near his son-in-law, William Harrison, at about the same time. In years that followed, he became:

Representative of Liberty county, 1785, 1787, 1788; of McIntosh county, 1796, 1897. Collector of taxes, Liberty county, 1790, 1791. Constitutional convention, 1798. Commissioner McIntosh Academy, November 3, 1802, 1803, etc.

The slaves that his father, John Gignilliat, purchased from the Asciento Company, had multiplied at a rapid rate, and he brought a large part of them into Georgia. Many of these negroes were afterwards sold to John Couper, who owned a very large plantation on St. Simons Island, a few miles farther south.

Burr Describes Plantation.

A good description of the Couper plantation is found in a letter written by Aaron Burr during his exile on the Butler place on St. Simons, directly after his duel with Alexander Hamilton:

Hampton's Point,
St. Simons Island,
August 31, 1804.

To Theodosia:

I am now quite settled. My establishment consists of a cook, housekeeper, chambermaid, seamstress, and two footmen. There are, besides, four bargermen always at my command. The department of laundress is done abroad.

The plantation affords plenty of milk, cream, and butter; turkey, fowls, kids, pigs, geese and mutton; fish of course in abundance. Orange and pomegranates just begin to be eatable.

The house affords Madeira wine, brandy, and porter.

Yesterday my neighbor, Mr. Couper, sent me an assortment of French wines, consisting of Claret, sauterne, and champagne; and at least a 12-months' supply of orange shrub, which makes a delicious punch. Madam Couper added sweetmeats and pickles.

The plantations of Butler and Couper are divided by a small creek, and the houses within one-quarter mile of each other, accessible, however, only by water.

We have not a fly, mosquito, or bug. I can sit a whole evening with lighted candle and open window without the least annoyance from insects. I have not even seen a cockroach; a circumstance which I have never beheld in any other place.

The cotton in this neighborhood, on the coast southward to the extremity of Florida, and northward, as far as we have heard, has been totally destroyed.

The crop (cotton) of Mr. Couper has been totally destroyed by a storm, and though it was supposed to be worth about $100,000, and not an extravagant estimate; for he has 800 slaves; yet he laughs about it in good humor and without affectation.

Butler suffered about half this loss.

Mr. Couper has just gone with his boat for some friends who live about 30 miles south on the main. He has requested me to escort Madam Couper on Sunday to his plantation on the south of this island, where we are to meet him and his party on Monday and bring them home in our coach.

Madam Couper is still young, tall, comely, and well bred.

Mr. Couper returned from his journey very seriously ill. I went to see him and a terrible storm came up. The roads are rendered impassable, and scarcely a boat has been preserved. Thus all intercourse is suspended.

The storm continued so that the house shook and rocked until Mr. Couper commanded a retreat to a store house about 50 yards away, and we decamped—men, women and children.

This will go by a negro who will attempt to go from Darien to Savannah on foot.

A. BURR.

Mr. Butler lost 19 negroes in the storm. Mr. Brailsford, of Charleston, who cultivates rice on an island at the mouth of the Altamaha, lost 74 blacks.

You have not heard of Peter, my new valet. It is a black boy purchased last fall. In my will made about the 10th of July, I recommend him to you as a valet for Aaron Burr Alston.

A. BURR.

Havoc of Hurricanes.

Most of the deaths that happened among the negroes for a good many years after coming into Georgia was due to the frequent visits of hurricanes.

In 1824, a tidal wave swept over The Meadows and destroyed the great house, drowning several grandchildren of William Harrison; their father, Senator H. Jesse Harrison, having died in 1816 from wound received in the war of 1812, in which he served as colonel under General Francis Hopkins. The names of the lost were:

Caroline Harrison, engaged to be married the following day; Mr. Merrill, of Savannah, her affianced; Samuel Harrison, 12; Benjamine Harrison, 12; infant daughter of Sarah Gignilliat (Harrison) Snow.

William Harrison and his granddaughter, Mrs. Snow, were the only white people on the plantation at the time who escaped the storm. Elizabeth Chisholm Harrison, Jane Evelyn, and Mary Amanda and Susan, having married and gone to live in different parts of Georgia and Florida.

Horace Nephew Harrison, the only son of H. Jesse Harrison to escape, was Lieutenant Commander in the United States navy, and had just married a Miss Rebecca Somerville, daughter of the British admiral and was living in Washington, D. C.—Their grandchildren, Edward C. and Campbell Carrington, are now residing in Baltimore.

Full account of this storm is to be found in a New York newspaper in the Congressional Library, Washington.

When William Harrison and Mrs. Snow found themselves after the water receded, they were in an old barn with Daddy Primus and his wife, Peggy, huddled close to them. Mrs. Snow was weeping over the child that had been swept from her arms—she did not then know of the loss of her brothers and sister—and Daddy Primus was endeavoring to console her:

"Don't cry, Miss Sallie. Primus feels

Slavery - 1931 II.

sarra (sorry) too but he can't cry o' little engel. Yer grandpappy got so stubborn, Primus hed hard time dreggin' him up heah. Das way wid ole men!"

William Harrison looked at him—they were both past 90. Primus seemed to read his master's thoughts.

"Yassir, Massa; Primus, he ole too, but he knew better'n to run todes the sea when 'twas risin' up agin' him."

"I was looking for Caroline," Mr. Harrison explained. "For Caroline and the boys."

It was several days before all of the dead were found—and they were scattered miles apart—Carolina and Mr. Merrill were on the beach; Sam and Benjamin nearly three miles farther north. And the slaves were in the fields, here and there—32 in all, most of them grandchildren of Primus and Peggy. And as master and slave looked upon the desolation of it all, Primus was still giving comfort:

"Don't fergit the sun, massa. It mout look lak it's done turn its back on ye, but 'tain't. Once Primus thought it hed turned on him. 'Twas dat day on the auction block. But it cam down through de trees an' shined on Primus sam as ef he was in Africa, an' Primus ben happy every sence."

His master made no answer. Until now, his years had set lightly upon him, but today he was indeed an old man. Primus, the heathen sun-worshipper, still had faith in his god. William Harrison, the Christian, was beginning to doubt his.

Many years later, most of the slaves that survived the storm, were still in Darien, the property of Mrs. Snow. About 15 in all—children, grandchildren, and great-grandchildren of Primus. They were hers in 1852, when Mrs. Stowe's book came out. She read it to some of them.

Mrs. Stowe in England.

The next year when Mrs. Stowe was in England, as guest of the British and Foreign Anti-Slavery Society, Mrs. Snow received a copy of The London Observer with a full account of the meeting. England was stirred to the depths over the horrible practice of slavery. And the Earl of Shaftsbury, grandson of the earle who was in 1749 the head of the committee in parliament that prepared the act, permitting Georgia to own slaves, was the gentleman who presided!

Mrs. Stowe's heart was in the right place. So was the heart of the present Earl of Shaftsbury. Slavery was an inhuman institution. But it was hard for the sea island planters of Georgia to regard the negroes they had inherited from their ancestors in the light of slaves. They were almost as much a part of their families as the white children themselves. For instance:

At the very time Mrs. Stowe was traveling in England, Sir Charles Lyell, of London, was a guest at Hopeton, the plantation of James Hamilton Couper, on the Altamaha river, near Darien; and a dance for the negroes was given in his honor. James Hamilton Couper was a grandson of John Couper, and had inherited part of the slaves.

Negroes from the adjoining plantations were invited to the dance, among them were those belonging to Mrs. Snow. When Peggy, a great granddaughter of Primus received the news, she went to her mistress in great excitement:

"What must I wear, Miss Sallie? The white lawn, with the silk shawl Marse Horace fetched Ma from India, or my yaller dress with the red shawl he brung me."

About that time her mother came in. "You'll wear your own shawl, Peggy. Red's more becoming to black complexions. But that ain't what yo' cam for, anyway. Yo' want Miss Sallie to lend you her cameo."

Peggy looked sheepish. "Well, it's like this: "We Meadow niggers has got the reputation for bein' the best dressed people of color in this country. And ef yo' don't mind, Miss Sallie, I'll wear your coral beads an' bracelets, too."

Her mother shook her head.

"Dere you go, axin' fer beads. Crazy 'bout 'em jest like dem niggers in Africa. Ef the good Queen Ann hedn't bought out a bead shop and sent it to de Winward Coast, she wouldn't er hed no slaves to sell to Georgia."

Peggy shrugged.

"Ma, I ain't axin' fer glass beads. I wears genine coral, don't I Miss Sallie?"

Mrs. Snow smiled.

"Yes, but be careful with them, Peggy."

And as Peggy left the room with the jewels in her hand, she was saying to herself:

"Oh, Lord! Jest watch the Meadow gal give them Hopeton slaves dozier."

Later, in Sir Charles' book, "Lyell's Travels in America," there appears the following:

"Among 500 negroes on the Hopeton plantation in Georgia, there has been no criminal act in 30 years for which a delinquent could be sent to the state penitentiary—the most severe punishment required in the last 40 years was for the theft of one negro from another."

Which bears out the statement of Sir John Newton in the first part of this paper: "It is the Africans themselves that sell each other to the slave trader."

Most every Georgian knows of the articles in the constitution of 1798 for the protection of the slave—against the practice of overworking—of making them labor on Sunday—of inflicting unnecessary punishment, etc.

Article four, section nine:

"There shall be no future importation of slaves into this state from Africa or any other foreign country after the first day of October."

'Twas Georgia herself that shut the door against England.

We white people go back with pride to our first ancestors in this state and country; but the writer believes there are many negroes in Georgia today that are descended from Primus, and they might well be proud of that poor, frightened, young chief who came to this strange land under such tragic conditions, and who to the end was a sun worshipper and a faithful friend to the man whom he always believed his savior.

This was written, not with the idea of opening up an old wound, but merely to pass on to fellow Georgians and the American people the information which fell into the writer's hands when she began a study of the ancient records and books, some of which were salvaged from the storm that destroyed The Meadows over a hundred years ago.

Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long.

RUSSIA AND THE AFRICAN SLAVES OF OTHER DAYS

Editor The Advertiser:

The views of Mr. Beard, quoted in an interesting editorial in your paper of the 26th instant, indicate that what has seemed to me obvious, may not have escaped the attention of the quoted writer, namely, that the people of Russia are in a plight somewhat similar but distinctly inferior to that of the African slave in America, prior to emancipation.

In an address to a Woman's Club in Mobile a short time ago, the speaker, who had but recently visited Russia, and spoke interestingly of her experiences and observations there, enlarged upon the two striking facts that there existed no unemployment there, all being at work; and that everyone was fed, clothed and housed—in a sort at any rate. The writer having read the report of this address and later meeting the speaker, was moved to ask her if she had reflected on the fact that in all times in the days of slavery in the Southern States, this was precisely true here of the enslaved black people; as all slaves were kept by their owners occupied and at work, clothed and fed at the least, and that the sole essential difference between the two systems to my apprehension is, that the Russian is the abject slave of a small group of strangers to him, while the negro was the slave of an individual master who was, at least selfishly, concerned with his health, comfort and contentment; and usually regarded him as an humble member of his household and family; and who cared for him in sickness and in old age and sympathized with him in his joys and sorrows as a friend.

By all authentic reports, such as Gen. Haskell's and those of other non-partisans, Russians today constitute an enslaved people inasmuch as they must labor as another and superior commands each, when, where and as required of him, without freedom to choose the character or locality of his task or the rate of pay. In other words, without any of the elements of free agency; but precisely the elements that constitute slavery.

If the contrast is considered, how much happier was the lot of the African slave in Alabama, than that of the Russian slave in the cities or upon the steppes of that unhappy land.

Mobile, Ala. H. PILLANS.

SOUR NOTE STRUCK IN MEMORIAL TABLET PROGRAM

Storer College Teacher Scores Black Mammy And Uncle Toms

HARPERS FERRY, W. Va.—A memorial tablet to Heywood Shepherd, first person killed in the John Brown raid here in 1859, and unveiled here Saturday, struck a sour note when Miss Pearl Tattem, Storer College music director, in an unprogrammed talk told the audience that "we are forgetting the things of the past and are pushing forward to a larger freedom, not in the spirit of the black mammy, but in the spirit of new freedom and rising youth."

Miss Tettem arose from her seat just as Mrs. Leopold Bashinsky, president general of the United Daughters of the Confederacy had taken her seat after telling of the dear old black mammies and the "good cullud folks" of the south.

The statement by Miss Tattem threw a bombshell into the small gathering. Whispering and mumbling were heard after she took her seat.

Announces Benediction

The Rev. George Bragg, rector of St. James Church, Baltimore, announced the benediction. He was the only colored person scheduled to speak. Negroes of the community characterized the tablet and memorial as an uncle Tom affair and many voiced their disapproval of it.

Shepherd was a free Negro employed at the Baltimore & Ohio Railroad passenger station. The raid in which he was killed was led by Dr. Mathew Pake Andrews, Maryland historian, said, "because Heyward Shepherd likewise exemplified by the trials and executions the character of a transplantation of Brown and followers who so conducted themselves through four years of war that no stain was left upon a record which is the peculiar heritage of the American people."

The memorial was made possible by the United Daughters of the Confederacy and the Confederate Veterans.

"The memorial was designed,"

Speeches Made at Dedication of Uncle Tom-Pappy Monument at Harpers Ferry

Chicago Defender 10-17-31

Dr. Bragg, Baltimore P.E. Rector Asks Blessing on Confederate Daughters. Faithful Slaves Committee There. Black Mammy who Loved White Children Lauded. Mammies' Views Worth More than Moton's or Booker T. Washington's. Rebel Women Weep as Mammies are Referred to. "Can't Forget Confederate Flag," says Chief Speaker. White Historian says John Brown was Crazy. Haitians Condemned.

HARPERS FERRY, W.Va — In a warm afternoon sun, with wide red and white strips of bunting decorating a platform perched on the broad banks of the highroad running beside the Baltimore and Ohio railroad tracks the white United Daughters of Confederacy celebrated the unveiling of the Heyward Shepherd memorial here last Saturday.

An honored guest of the occasion was James W. Walker, a descendant of Heyward Shepherd. He sat in the front row of seats at the extreme left. Another important guest was: Jimmie Moton, the baggage porter at the Harpers Ferry station of the Baltimore and Ohio Railroad, a job held by Heyward Shepherd at the time he died at the hands of John Brown's raiders. There was also Dr. Briscoe Baldwin, whose mother had taken food to John Brown while he was in his cell awaiting the noose of the rope.

Dr. Bragg There

And on the platform was the Rev. George F. Bragg, Jr., of Baltimore, Maryland, rector of St. James P.E. Church, who came to bestow a blessing on the ceremonies; there was President Henry McDonald, white, of Storer College, and director of the Jefferson County Historical Society, who came to welcome the Confederate Daughters; there was Mrs. Leopold Bashinsky, white, of Alabama, the president-general of the United Daughters of Confederacy.

"We are here to commemorate a day when all was not so peaceful along the Potomac." said Miss Mary Calvert Stribling, white, presiding, as honorary president of the West. Va. division of the rebel daughters, when opening the ceremonies.

Dr. McDonald Welcomes

Dr. McDonald, in his address of welcome, said in part: "I have a sincere and genuine pleasure in welcoming you here; this is an occasion of far-reaching and unusual significance. . . .As a son of a Union soldier I vibrate with a proud emotion and welcome you to these sunkissed slopes.

"White men and women of America desiring the best for themselves, desire to share that best with all races, who, like, Heyward, desire to do the right as they see the right . .

"Though Heyward Shepherd's body lies in the ground you have engraved on the hearts of a grateful people, sentiments that will never die. Thus have you come, thus are we learners today."

Faithful Servant Committee

In his address of greetings, Col. Braxton D. Gibson, white, Commander of the third Brigade, West Virginia Division, Sons of Confederate Veterans, said, "To the members of the Faithful Servant Memorial Committee, I offer you welcome . . .

"A man must, in his lifetime do a brave deed to have his name recorded in history . . . such faithful actions of the colored man in the peculiar social condition of patriarchy of the South . . . this faithful, joyous servant will be welcome in the sanctuary of the blessed."

Rebel President Speaks

Mrs. Leopold Bashinsky, white, general president of the U.C.D., from Alabama, for the moment forgot that the clebration was concerned with the deed of a colored freeman. She began her speech, which was the main address of the occasion, with: "Members and chairman of the Faithful Slave Memorial Committee . . . We are asked sometimes, 'Why look backward?' We say in reply Looking backward is looking forward; those who do not look backward never look forward.' It is fitting that we should be gathered here to pay tribute to Heyward Shepherd—a Negro—a freeman, who gave his life in the pursuit of his duty and in memory of those of his race who were faithful in a time that tried men's souls . . .

Condemns Haiti

"John Brown and his raiders felt that the Negroes of the Souh would rush in multitude and end an irrepressible conflict immediately .... Frederick Douglass shrank in horror at the suggestion and predicted that it would end in failure . . . Why was it that a race failed in the South, and succeeded in Haiti? It wa because of the Negroes of the South, who deserve praise and the white people of Haiti and the Negroes of Haiti, who deser condemnation .... The Anglo Saxon of the South had a reverence for human life and a sympat for the downtrodden. During that period, the Negro in the South was well clothed, well housed—he had an unshakable faith in God . . . provision was made for his worship . .

The Black Mammy

"The black mammy, Oh! the black mammy, how she loved her white chillun.' Ispeak from experience. My black mammy never left me until I married . . . How could anyone get these sons of these black mammies to take up arms against their masters? Fred Douglass was right; it couldn't be done."

Referring to the Haitian uprising back in 1781 Mrs. Bashinsky said: "The white people punished the slaves in Haiti to get their wealth; they had no interest in them. If the Negroes of Haiti were goaded to acts of fiendishness then it was because the white people made no effort to relieve them, to take them away from their voodoo rites, and their primitive co[illegible]n . . A . . will always reap what it sows. Who would dare accuse the white people of the South of the atrocities I have mentioned?....

Christianity in Slavery

"People unfamiliar with the patriarchal relationship between the whites of the South and the Negro do not understand the conditions . . For logical reasons the people of the South inherited slavery, but with all the responsibilities that . . . a Christian conscience could impose, . . . Because their superiors failed them (in Haiti) in acts of kindness, the Negroes rebelled, but the people of the South . . . because they did right, the (white) men went to the war feeling their women were protected(applause

"It is those qualities we are here to memorialize; we, the poeple of the South, take pride . . . We feel great sympathy for the aims as outlined by Booker T. Washington and R. R. Moton, but in a closer way to us, perhaps, is that old black mammy who shared our lives, nursed our children, was our confidant . . .

True to Stars and Bars

"Mammy is now old and decrepit, but she lives in a little rose-covered cottage in my yard, and there she will live until her spirit goes marching on . . . More than 100,000,000 sing to that flag, 'Oh, long may it wave over the land of the free and the home of the brave.' We of the South are true to the Union; we are true to the stars and stripes, and yet, in a higher and truer sense, to the stars and the bars.

"Yes, we are true to the national flag, but we can't forget the Stars and the Bars . . . It is a cheap and blatant patriotism that does not translate fidelity, truth, and loyalty with tribute."

Handkerchiefs were in evidence, and the weeping of the rebel girls was audible.

As a wreath was placed on the large grey stone monument, Mrs. Mary Dowling Bond, chairman of the memorial committee, said:

"We are here to place the name of Heyward Shepherd in stone . . . because he and all the faithful raise a tie of domestic affection that is the foundation of all civilized society."

During the program students of the Storer College sang spirituals under the direction of Miss Pearl Tattem.

Calls John Brown Crazy

Dr. Mathew Paige Andrews spoke of John Brown as a pulpiteer a demi-god, one who suffered from paranoia praecox, one who had been given the praise not due him. "We marvel at the length to which sentiment can go when mixed with emotion. Those opinions expressed by Thomas Hugh [illegible] Emerson, were in the minority," he said.

Dr. Andrews spoke of the manner in which Abraham Lincoln compered the raid to the assassination of kings. "Heyward Shepherd," he said, "and his family showed a superior spirituality . . . The methods of Brown, Negroes generally have repudiated . . .

I am one of those people who have an instinctive liking for colored people. Any colored person I meet is likable until he proves himself otherwise . . . Heyward Shepherd is not only a symbol of the happy relationship that is gone, but of the future.

"The life of Heyward Shepherd may be used to exemplify what [illegible]ica has done for America...."

Dr Bragg Blesses

Closing with the benediction, the Rev. George Bragg said, "The peace of God, which passeth all understanding, keep the hearts and minds of all people, white and black, in the knowledge of thy son, Jesus Christ. . .through Jesus Christ, our Lord, amen."

Students of the college expressed dissatisfaction with the whole program and spoke of their unwillingness to attend.

Expresses Surprise

Mrs. S. H. Hill, a woman of great prominence in Harpers Ferry expressed her great surprise at Dr. Bragg's taking part in the Uncle Tom Monument dedication—"One who has done so much to bring the best that colored people have done to light. Most of the better thinking people of Harpers Ferry look upon the whole thing with disgust."

The speeches were ofttimes made to sound low because of the laughter of the porters on the B. and O. railroad train parked on a siding above the grandstand.

Slavery -1931

J. MAX BARBER TELLS OF MAN WHO 'OKAYED' DRED SCOTT DECISION

Courier 10-17-31
Pittsburgh, Pa.

Trip of Present Chief Justice to Unveiling of Taney's Bust In Baltimore Forces Reminiscences of Courier Columnist.

By J. MAX BARBER

The Chief Justice of the United States Supreme Court, Charles Evans Hughes, has been down in Maryland extolling the virtues of one of his predecessors, Roger Brooke Taney. The occasion was the unveiling of a bust of Taney.

DR. BARBER

Do you remember Taney? What descendant of a slave can ever forget him? Roger B. Taney was Chief Justice of the Supreme Court during that awful period of our history from 1836 to 1864. That was the most frightful era in the history of slavery in America. And Taney did his part to help fasten the chains of bondage the tighter around our necks.

It was Taney, who as Chief Justice of the Supreme Court, handed down that notorious decision that a Negro had no rights that a white man was bound to respect. All the world has heard of the Dred Scott decision. It set the seal of approval of the United States Supreme Court on the right of the slave states to chase and overtake a slave in free territory. It approved the fugitive slave law making the United States Government as well as free states slave catchers. People who believed in freedom had to facilitate the return of an escaped slave back to slavery.

According to Judge Taney there was no restraint in law, no relief at court and no right in Congress to check the pestilence of States Rights in propagating and spreading slavery. His fame—or ill fame—in history rests on the Dred Scott decision. Mr. Hughes admires and extols Taney, and with his rhetoric, which he is very fond of, spreads a halo around the old slave catcher's head.

Is this an ideal for the Chief Justice of the United States to hold up to the young lawyers and young judges of the nation? How shall any one ascribe greatness to Roger Taney? Slavery was a monstrous crime against man and God. Already it had its hand at the throat of the nation. Through it all that was vile and brutish in man was brought to its fullest fruition. For the slave there was nothing but festering humiliation, degredation, black despair. For the master there was certainly nothing ennobling. It produced in him a brutish egotism, a cesspool of immorality and a welter of lazy bigotry which is the blight of the South today. All of the wells of idealism were poisoned.

The Dred Scott decision sanctioned all of this. It was this iniquity, this infernal doctrine that slavery had the right to reach its prehensile claws into the land of the free and drag a trembling man back to the chattel pens—this was the Dred Scott decision. It was the weighty sanction of the court which welded our chains the tighter. It framed the life of a race of people in America on the loom of an evil destiny.

Must posterity hail this man as a just judge??

No. Even if we measure the range of thought and conscience of that date we find Judge Taney out of tune with the times. The great founders of the democratic party would have denounced Taney. Thomas Jefferson would not have agreed with him. Certainly Benjamin Franklin would have disagreed. Not only the New England colonies, but most of the Southern colonies in their early days, would have denounced him. In the light of all of this would a great jurist have put his sanction on such a thing? Is this an ideal to bequeath to mankind? To hand down as a worthy national polity?

A thing like this gives direction to human affairs. A man in such a position as Taney should have known something of the reaction of slavery upon society; it's moral and economic reaction, its brutalizing effect on the race of man—and should have lent his influence toward its ultimate extinction, instead of its perpetuation. He should have had some conception of the oneness of mankind. The enlightened judgment of mankind and the awakening conscience of man should have pulsed through his decision. To sanction him is to sanction Jefferson Davis, Robert E. Lee and the secessionists who logically followed the dictates of that malodorous decision.

Perhaps Mr. Hughes hopes that posterity will be charitable to him too, and forget that, even today, the court wraps itself about with unctuous and technical verbiage, but still protects Jimcrowism, disfranchisement and all the vicious discriminatory legislation of the South.

The scales of justice as held by Roger Taney were ill-balanced, and therefore his name belongs forever in the sinister shadows.

The Lords and Slavery

Wednesday's debate in the House of Lords on the continuance in many parts of the world of slave-owning, slave-trading, and slave-raiding should strengthen the demand of the British representatives on the League of Nations for more drastic international action. The recent revelations as to conditions in Liberia and the evidence quoted by Lord Buxton and Lord Lugard of the persistence of the evil in such countries as Abyssinia, Arabia, and China makes all too probable the validity of the figure of five million people still in servitude which Lord Cecil quoted last October to the League Committee on the subject. It was the proposal then of the British delegates that a Permanent Slavery Commission should be set up to collect information and bring continuous pressure to bear upon the nations that still condone or encourage slavery. By such means only can any effectual progress be made. The traffic in slaves, like the traffic in drugs, is an underground business which can only be checked by interchange of information and widespread publicity. These the League have so far failed to provide. The Committee that considered the question last year produced a report of which Lord Cecil rightly remarked that its conclusions were absolutely empty, and the British Delegation abstained in consequence from voting for it. The world is thus confronted with the ironical fact that though the members of the League are signatories to the Slavery Convention of 1926 they cannot agree to the appointment of a body whose duty it would be to detect and reprove evasions of that agreement. The unanimous support given by the House of Lords to Lord Buxton's plea that the League should declare all slave-trading piracy and set up a permanent bureau on the subject is welcome. The matter will arise again at the next meeting of the Assembly, and then, it is to be hoped, the British representatives will find more support for a step that would help to give practical effect to the pledges of the nations.

SLAVERY DAY PAGEANT

Plans are being perfected for the celebration of the bi-centennial of George Washington next year. A pageant depicting the slaves held by him is being arranged, but has met with no popular favor among those of our people approached. They are not inclined to act the part of slaves. In this they can not be severely criticised, for the word "slavery" is exceedingly obnoxious, especially to those who experienced the horrors. This feeling is more especially imbued by their off-springs. No doubt a number of persons will be gotten to take off the parts, because of its historical facts. During this celebration there will be other historical pageants depicting events in which the Negro took prominent parts. Will efforts be made to have them with others? For instance, the Yorktown celebration is about to take place. Here is where Lord Cornwallis surrendered to General Washington. It is known that in the army there was a number of Negro soldiers who fought as bravely as any other and were present at the surrender and exulted with the others in the success of the American arms. Will any of them be asked to touch shoulders with the whites as they did in the Revolutionary war? There is no good reason why they should not be represented for on good authority it is stated that "No regiment is to be seen in which there are not colored in abundance and among them able bodied strong and brave fellows."

Slavery-1931

Shed a Tear for the Passing of Long Suffering "Uncle Tom"

NO more parades where the comic antics of funny *Topsy*, who just growed, mirth-provoking *Lawyer Marks*, and grotesque *Miss Ophelia*, fetch loud guffaws from the American public.

Little Eva ascends no more. The ice on which *Eliza* crossed the river has melted away. *Uncle Tom's* pious reflections are stilled. Literary Digest

Perhaps you haven't noticed it. Perhaps so far it has made no change in your daily life. 2-14-31

But don't be fooled. Life will never be the same again. An era in American history has ended. newyork n.y.

Read *The Theatre Guild Magazine* and weep at the news presented there by Elizabeth Corbett. The longest theatrical run in American history has come to an end—"a run half as long as American history itself."

For the first time since the première in 1853, we are told, "there is now not a single company anywhere playing 'Uncle Tom's Cabin.' The five-year run of 'Abie's Irish Rose' is supposed to have established a record. But 'Uncle Tom's Cabin' beat that record by just seventy-two years."

In making its record, "Uncle Tom's Cabin" engaged the services of many a stage celebrity, we learn. Mary Pickford and Fay Templeton played *Little Eva*, Lotta Crabtree was a famous *Topsy* in her day, and David Belasco trod the boards as *Uncle Tom* himself.

"Uncle Tom's Cabin" can be played again, of course, but it will not be the same. Such a performance would be only a revival, and not a part of the regular run.

THE one ray of sunshine is shed by the Miami *News*, which suggests the possibility that Miss Corbett has perhaps overlooked some "Tom show" carrying on.

"Uncle Tom's Cabin" began as propaganda, says *The News* in a review of the play's place in American life, "but it became a classic after the episode of our national history which first gave it impetus was a closed chapter."

It gave the people what they wanted, Helen Welshimer tells us in her comments, syndicated by Newspaper Enterprise Association.

There was something happening, this writer continues. There was "something for which they could fight. When they wept, it was because a real wrong had been committed, and when they laughed, it was because the humor was strong and clear."

"Uncle Tomming" (as acting in a "Tom show" was called) was a profession in itself, Miss Corbett tells us as we return to her account in *The Theater Guild Magazine:*

An actor did not sandwich a season of "Uncle Tom's Cabin" between a season of "While the World Sleeps" and a season of "Nellie the Beautiful Cloak Model."

The outsider would have been wrong. You were an "Uncle Tommer," or you weren't. Literary Digest

An "Uncle Tommer" was born in the business. He was usually the child of another "Uncle Tommer." By the time he could walk they could use him in the show. By the time he was old enough to learn a part, he had a part, or two or three parts. The cast was large, and the company was never so big as the cast.

Thanks to the way the story moved, an actor could double a part that appeared early with a part that appeared late. Even *Eva* often doubled, appearing in the First Act as *Eliza's* child, *Little Harry.* 2-14-31.

Topsy is a fat part: the droll and ignorant little darky, with her monkey tricks and her faked confessions—"You told me to 'fess and I couldn't think o' nothin' else to 'fess"—her famous "Never was born, I just growed," and her refrain, "I'se so wicked," gives a chance to any actress who has anything in her to act with.

A young woman played *Eliza*, usually doubling with *Cassy*. If she was not good enough, or pretty enough, to play *Eliza*, she might double *Marie*, *Little Eva's* mama, with the quadroon *Emmeline*, whom *Legree* buys when he buys *Uncle Tom*. As she grew older she could double *Aunt Chloe*, *Uncle Tom's* wife, with *Miss Ophelia*.

Uncle Tom stood at the peak of the pyramid; and a veteran "Uncle Tommer" could go on playing *Uncle Tom* until he died. Indeed, the older he got, the better, so long as his voice stayed sonorous and he could take his falls properly.

U.S. Slave Traders Handled $150,000,000 In Nefarious Game in 1859 and 1860

Afro American 2-21-31 Baltimore Md.

Dr. Woodson Again Attacks Propogandists who Claimed U.S. Slavery was a Good Thing and Taught Negroes How to Work. Newest Book Cites Newspaper Ads to Prove How Families Were Broken Up. Twenty-Year-Old Girl Advertised as a "Good Breeder."

By CARTER G. WOODSON

My co-worker, Frederick McCoy of Columbus, has just written me expressing his indignation on hearing Herbert A. Miller of Ohio University recently say that slavery was a good thing. Miller is regarded by many as one of the staunchest friends the Negro has ever had, but McCoy believes with George Schuyler that "we need to watch our friends as well as our enemies."

Dr. Woodson

There is no better illustration of the need of such vigillance than in the case of Thomas Jesse Jones's clandestine hamstringing method of attack on Negroes of backbone.

Anson Phelps Stokes insists that Jones is a friend of the race, and some people with their hands out for anything which may drop into them agree with Stokes; but thinking Negroes of this country daily join with me in a prayer to God to deliver us from the curse of his friendship.

Negroes not Lazy

Those who defend slavery as a good thing and would like to segregate and subject the race to outside control believe without reason that the Negroes in Africa are naturally lazy and that it was a good thing that they were brought here and "broken in" to work.

Some of these misinformants refer to the Negroes of today as being lazy, although they see them doing all of the drugery in the South; and such critics never take into account the fact that many Negroes are barred from work by trades unions.

Who is Shiftless

Investigation has shown that the Negroes in Africa are industrious. They were brought here t odo the work which the shiftless whites would not do. Slavery itself developed in the Negroes what inertia they later manifested. A man forced to labor will naturally follow the line of least resistance and will loaf on the job as much as possible because he knows that he is giving something for nothing. The slaves, as a rule, had no such incentives as increased compensation, reward for efficiency, or promotion to the highest position in the service. Negroes as "free laborers" today do not have all of these stimuli.

Ignorant of History

The defenders of slavery as a benevolent institution, however, merely show by such assertions that they are ignorant of the facts of history. Uninformed me nlike Prof. Miller should keep their mouths shut until they learn something about the Negro.

They should read the recent works of Miss Elizabeth Donnan, Mrs. H. T. Catterall, and Dr. Frederick Bancroft, who have spent years investigating slavery and slave-trading. These are scientific productions with the stamp of the best scholarship in America, treatises produced from such genuine documents as the court records of the slaveholding section itself.

In his "Slave-trading in the Old South," which has recently come from the press, Dr. Frederick Bancroft has rendered the public a valuable service in removing the whitewash which psuedo historians have been giving to slavery. Writing of this book in the Herald-Tribune of the 20th of January, Lewis Gannett said:

U.S. Slavery

"The State Department is horrified to discover evidence that human slavery still exists in Liberia: and we all agree. It is a little difficult to twist our minds back to the realization that seventy years ago slaves were openly marketed by God-fearing men in a large section of the United States and the slave-traders were accepted in their communities as not only respectable, but eminent, citizens.

The Old South

"A school of history rewriters has been growing up which makes little of the miseries of slavery and paints life on the old plantations as a happy, easy existence. These writers assure us that families were seldom separated and that the slaves were usually devoted to their masters. It was high time that some one should do the heavy spade work which Frederic Bancroft has done, digging out the contemporary newspaper material for his 'Slave Trading in the Old South.'

"This book is not written with the passion and purple of Claude Bowers's 'The Tragic Era,' which is typical of the fashionable tone in current history writing; but it presents evidence which is an inescapable part of the real historical record. There is no passion in Mr. Bancroft's books: but the facts themselves shout.

D.C. Slave Ads

"The national capital itself was until 1850 the center of a thriving slave business. Mr. Bancroft's evidence is drawn chiefly from the advertising columns of the newspapers; and he disproves a variety of pleasant legends which have grown up. Five traders offered cash for likely black flesh in 'The National Intelligence' of April 23, 1836: for instance, one of them wanted to buy 500 Negroes, another 400, a third 300. In the later days traders were accustomed to assure owners that they would not divide families. Mr. Bancroft traces down some of these transparent lies.

Twenty Mothers Sold

"Frankl... and Armfield kept the biggest slave pen in the United States in the '30s, on the direct line between the national capital and Mount Vernon. Mr. Armfield used to assure visitors from the North that he wold sell at a loss rather than divide a family. But the manifests of some of the slave cargoes that he shipped to New Orleans are still available in the Library of Congress.

"They show no trace of such humanity. One shipment included twenty husbandless mothers with thirty-three children, twenty-four under five years old. Indeed, the real profit of the slave business in the coast states in the later years of the business lay in 'breeding,' and the advertisements were quick to insist upon breeding qualities.

20-Year-Old Breeders

"A twenty-year-old girl who had already proved her quality by having two or three children brought a much higher price than an older woman with fewer children, or a young woman as yet untested, or a mere male. 'Very prolific in her generating qualities,' an advertisement in The Charleston Mercury assured customers. 'Children,' says Professor Ulrich B. Phillips, accepted as an impartial authority on the Old South, 'were hardly ever sold separately.'

"Mr. Bancroft has no difficulty in proving the contrary. There were even traders who made a specialty of selling young children.

K.K.K. Founder—A Slave Trader

"The best of plantations, too, were subject to accident. Slaves might live happily for a generation, and then at the owner's death or bankruptcy be condemned to sudden and utter dispension, as was the case with the 460 slaves of Pierce Butler's Georgia estate, sold in 1859. Nor were slave traders despised by their fellow townsmen, as so many writers would have us believe.

"Bedford Forrest, the gallant Confederate leader, was a professional slave trader; in Charleston the slight disguise of calling themselves brokers preserved their situation in the best families. Nor was the business small or declining at the outbreak of the Civil War.

"Indeed, the late '50s were the years of the highest prices and of the rabid speculation in human beings known as the 'Negro fever.' Mr. Bancroft reckons the money transactions in slaves in 1859 and 1860 at $150,000,000."

The Negro And The Underground Railroad

By HARVEY J. BULLOCK

The underground railroad as given to us from authoritative sources was a system of combined defiance of national laws, on the ground that those laws were unjust and oppressive. It was also a practical means of bringing anti-slavery principles to the attention of the [illegible] people in free states; and of convincing the South that the abolitionist movement was sincere and effective. Historians point out that the underground railroad was the opportunity for the bold and adventurous; "it had the excitement of piracy, the secrecy of burglary, the daring of insurrection." To the pleasure of relieving the poor Negro's sufferings, it added the triumph of snapping one's fingers at the slave catchers; it developed coolness and indifference to danger and quickness of resources.

Research reveals that the underground railroad developed in a section of the country rid of slavery and situated between two regions, from one of which slaves were continually escaping in the prospect of becoming indisputably free on crossing the borders of the other. The origin of the underground railroad dates farther back than is generally known. "It happened that in the course of the sixty years before the war of the Rebellion," says Professor Seibert, "the northern states became traversed by numerous secret pathways leading from southern bondage to Canadian liberty, and that secret or 'underground' methods of rescue were well understood in and around Philadelphia by 1804.

The work of helping slaves to escape was, for the most part, in the hands of Quakers from the beginning. Wilmington, Delaware; New Bedford, Mass.; and Valley Forge, R. I. were important centers. But the fugitive slave by primal instinct resorted to Negro settlements in the free states. The colored people of Greenwich, N. J., the Steward settlement of Jackson County, Ohio, the Upper and Lower Camps, Brown County, Ohio, and the colored settlement, Hamilton County, Indiana were active ports.

In our study of the underground railroad we must not forget that the whole movement was foste and sponsored by anti-slavery leaders. They were people who, although they had respect for law, followed the dictates of their conscience. Prominent in this movement were Quakers and Oberlin students whose houses were open to such travelers, the Presbyterian Churches, located in South Central Ohio, guided by such men as John Rankin of Ripley, James Gilliland of Red Oak, Jessie Lockhart of Russellville, Robert B. Dobbins of Sardinia; Scotch Covenanters and Wesleyan Methodists did not fail to keep the road in active operation.

Space and time will not permit me to discuss all the characters devoted to the work of the underground railroad, but it would be an injustice to omit John Mason and Harriet Tubman who were themselves fugitives from justice and Frederick Douglass. According to Rev. W. M. Mitchell, a colored missionary, John Mason had obtained his liberty but was not content to see his fellows go without theirs, and was willing to risk the forfeiture of his own freedom, that he might, per-adventure, secure the liberty of some. He commenced the perilous business of going into the states from whence he had escaped and especially into his old neighborhood, decoying off his brethren to Canada. This slave, continues Rev. Mitchell, brought to my house in nineteen months two hundred and sixty-five human beings whom he had been instrumental in redeeming from slavery, all of whom I had the privilege of forwarding to Canada by the underground railroad. He was finally captured and sold

History tells us that Harriet Tubman, like John Mason, did not reckon the value of her own liberty in comparison with the liberty of others who had not tasted its sweets. "She was known to many of the anti-slavery leaders of her generation, her personality and her power were such that none of them ever forgot the high virtues of this simple black woman." Governor William H. Seward of New York, wrote of her: "I have kno Harriet long, and a nobler, higher spirit or a truer, seldom dwells in human form." Gerrit Smith declared, "I am convinced that she is not only truthful, but that she has a rare discernment and a deep and sublime philanthropy." Frederick Douglass testified, "Except John Brown of sacred memory, I know of no one who has willingly encountered more perils and hardships to serve our enslaved people than you have. Much that you have done would seem improbable to those who do not know you." Harriet Tubman found her liberty about 1849. After making her way from her home in Maryland to Philadelphia, she worked and gathered a sum of money with which she began her humane and self-imposed labors. She is said to have accomplished nineteen trips and emancipated over three hundred slaves.

Frederick Douglass made his escape from Baltimore and began his life as a free man in New Bedford, Mass. He became a staunch abolitionist and suffered great persecutions for the liberty of his fellow beings.

The underground railroad is a memorable factor in the history of the Negro. It was a means to an end and great was its results. Hundreds of slaves who escaped to freedom by means of the underground railroad regardless of the fugitive slave laws of 1793 and 1850, thwarted the laws in the face of danger to help their fellowmen to see and enjoy real life.

UNCLE TOM PASSES

Of all the plays ever written it is said that the one given most performances was "Uncle Tom's Cabin," played for the first time in 1853 and produced continuously until a short time ago. In the heydey of its popularity dozens of companies were producing it at the same time.

But now, according to a theatrical magazine, for the first time in more than three-quarters of a century, there is not a single company playing Uncle Tom anywhere. And a writer in the Outlook remarks with a tinge of sadness:

"It is hard to believe that there are no more Elizas leaping from canvas ice-block to canvas ice-block, no creaking pulleys bearing little Eva to heaven, no snarling Simon Legrees in the world. Is there no audience left to shudder at Simon, chuckle at Topsy, thrill at the bloodhounds and sob at little Eva's death?"

Apparently not, but if flesh and blood Tom people are to be seen no more, it seems that a talkie of the show that thrilled millions should be made for posterity. And who knows but what it might be a big hit on the screen?—Ex.

Columbia, S. C. Record
Monday, February 16, 1931

Manuscript of Governor Hammond Are Given to University Library

Five manuscript volumes, of Governor James H. Hammond's diaries and plantation records, dating back as far as 1831, one volume of Harry Hammond's census compilation and one volume of clippings relative to the Ellenton riot, are the latest acquisitions of the library of the University of South Carolina.

The manuscripts were donated by Senator James H. Hammond of Columbia, Judge Henry Hammond of Augusta, and Mrs. J. R. Richards of Beach Island, S. C., it was announced by R. M. Kennedy, university librarian.

The library for years has been collecting manuscripts, books and data relative to South Carolina history. The library building, which is the oldest university library in the United States, was remodeled three years ago and one of the fire proof annexes on the third floor is devoted to housing such material.

The Hammond manuscripts are in bound volumes, written in long hand by Governor Hammond, relating a day by day account of activities on the Long Beach plantation, located on Long Beach island in the Savannah river near Augusta. The diaries also narrated the sale of cotton, market transactions, dealings in slaves, the weather and politics and the result of elections.

Recently the library has been fortunate in acquiring other valuable South Carolina manuscripts which have been cataloged and made accessable to the public, Mr. Kennedy stated.

These include a large number of letters written by and to Governor A. G. Magrath during his administration, 1864 to 1866. The letters are correspondences between governors, generals and officials, including General Robert E. Lee and President Jefferson Davis. Prof. Yates Snowden, of the university faculty, donated part of the letters and the others were obtained through his efforts by purchase from Mrs. Finley of Charleston a granddaughter of Governor Magrath.

Early Textiles

Dr. J. S. Ames of Baltimore, president of John Hopkins University and Mrs. Ames, contributed a large and valuable collection of correspondence written by Governor David R. Williams during his administration, 1828 to 1830. Governor Williams was a pioneer in scientific farming and in cotton manufacturing in this state and his letters to Hon. James Chestnut and Senator Stephen Miller narrate his experiments in his factory and on his plantation near Society Hill.

A very large collection of important plantation records, manuscripts and newspaper material, formerly in the possession of John M. DeSaussure of Camden, has lately been purchased by Mr. Kennedy for the library from his great niece, Mrs. Hunter R. Lang of Columbia.

DeSaussure Papers

Mr. DeSaussure's papers contain tax lists and returns from 1834 to 1860, ledgers of the plantation dating back to 1850, several bills of sale of negroes and a Union Republican ticket for Kershaw district, dated November 19, 1867. This collection also contains a large batch of Camden, Charleston and Columbia war papers.

"Students of economic conditions [illegible]th Carolina before, during [illegible]st after the Civil War will find these newly acquired manuscripts important source material", Mr. Kennedy asserted.

Carolina, the name of the section of the library devoted to such material, contains a vast source of other such material.

Nation, Vol. 132, no. 3448, 1-7-31 New York, N.Y.

Slavery - 1931

THE LIBERATOR.

VOL. 1. WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. No. 1.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JANUARY 1, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 6, MERCHANTS' HALL.

WM. L. GARRISON, EDITOR.

Stephen Foster, Printer.

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☞ No subscription will be received for a shorter period than six months.

☞ All letters and communications must be POST PAID.

THE LIBERATOR.

THE SALUTATION.

To date my being from the opening year,
I come, a stranger in this busy sphere.
Where some I meet perchance may pause and ask,
What is my name, my purpose, of my task?

My name is 'LIBERATOR:' I propose
To hurl my shafts at freedom's deadliest foes
My task is hard—for I am charged to save
Man from his brother!—to redeem the slave!

Ye who may hear, and yet condemn my cause,
Say, shall the best of Nature's holy laws
Be trodden down? and shall her open veins
Flow but for cement to her offspring's chains?

Art thou a parent? shall thy children be
Rent from thy breast, like branches from the tree,
And doom'd to servitude, in helplessness,
On other shores, and thou ask no redress

Thou, in whose bosom glows the sacred flame
Of filial love, say, if the tyrant came,
To force thy parent shrieking from thy sight,
Would thy heart bleed—*because thy face is white?*

Art thou a brother? shall thy sister twine
Her feeble arm in agony on thine,
And thou not lift the heel, nor arm the blow
At him who bears her off to life-long wo?

Art thou a sister? will no despairing cry
Awake thy sleeping brother, while thine eye
Beholds the fetters locking on the limb
Stretched out in rest, which hence, must end, for him?

A. thou a lover?—no? nought e'er was found
In lover's breast, save cords of love, that bound
Man to his kind? then, thy profession save?
Forswear affection or release thy slave?

Thou who art kneeling at thy Maker's shrine,
Ask if Heaven takes such offerings as thine?
If in thy heads the son of Afric sighs,
Far higher than thy prayer his groans will rise?

God is a God of mercy, and would see
The prison doors unbarr'd—the bondmen free!
He is a God of truth, with purer eyes
Than, to behold the oppressor's sacrifice!

Avarice, thy cry and thine insatiable thirst
Make man consent to see his brother cursed:
Tears, sweat and blood thou drink'st, but, in their turn,
They shall cry 'more" while vengeance bids thee burn.

The Lord hath said it!—who shall him gainsay?
He says, 'the wicked they shall go away.'——
Who are the wicked?——Contradict who can,
They are the oppressors of their fellow man!

And me, New England! 'tis my hope in you
Which gives me strength my purpose to pursue!
Do you not hear your sister States resound
With Afric's cries to have her sons unbound?

* * *

TO THE PUBLIC.

In the month of August, I issued proposals for publishing 'THE LIBERATOR' in Washington City; but the enterprise, though hailed in different sections of the country, was palsied by public indifference. Since that time, the removal of the Genius of Universal Emancipation to the Seat of Government has rendered less imperious the establishment of a similar periodical in that quarter.

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in public sentiment was to be effected in the free states—*and particularly in New England*—than at the South. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen than among slave owners themselves. Of course there were individual exceptions to the contrary. This state of things affected, but did not disheartem me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, *within sight of Bunker Hill and in the birth place of liberty.* That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondman set free. Let southern oppressors tremble—let their secret abettors tremble—let their northern apologists tremble—let all the enemies of the persecuted blacks tremble.

I deem the publication of my original Prospectus* unnecessary, as it has obtained a wide circulation. The principles therein inculcated will be steadily pursued in this paper, excepting that I shall not array myself as the political partisan of any man. In defending the great cause of human rights, I wish to derive the assistance of all religions and of all parties.

Assenting to the 'self-evident truth' maintained in the American Declaration of Independence, 'that all men are created equal, and endowed by their Creator with certain inalienable rights—among which are life, liberty, and the pursuit of happiness,' I shall strenuously contend for the immediate enfranchisement of our slave population. In Park-street Church, on the Fourth of July, 1829, in an address on slavery, I unreflectingly assented to the popular but pernicious doctrine of *gradual* abolition. I seize this opportunity to make a full and unequivocal recantation, and thus publicly to ask pardon of my God, of my country, and of my brethren the poor slaves, for having uttered a sentiment so full of timidity, injustice, and absurdity. A similar recantation from my pen was published in the Genius of Universal Emancipation at Baltimore, in September, 1829. My conscience is now satisfied.

I am aware, that many object to the severity of my language; but is there not cause for severity? I *will be* as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No! no! Tell a man whose house is on fire, to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen;—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

It is pretended that I am retarding the cause of emancipation by the corseness of my invective, and the precipitancy of my measures. *The charge is not true.* On this question my influence,—humble as it is—is felt at this moment to a considerable extent, and shall be felt in coming years—not perniciously, but beneficially—not as a curse, but as a blessing; and posterity will bear testimony that I was right. I desire to thank God, that he enables me to disregard 'the fear of man which bringeth a snare,' and to speak his truth in its simplicity and power. And here I close with this fresh dedication:

'Oppression! I have seen thee, face to face,
And met thy cruel eye and cloudy brow,
But thy soul-withering glance I fear not now—
For dread to powder feelings doth give place.
Of deep abhorrence! Scorning the disgrace
Of slavish knees that at thy footstool bow,
I also kneel—but with far other vow
Do bend they and thy herd of hireling base—
I swear, while life-blood warms my throbbing veins,
Still to oppose and thwart, with heart and hand,
Thy brutalizing sway—till Afric's chains
Are burst, and Freedom rules the rescued land,—
Trampling Oppression and his iron rod:
Such is the vow I take—so HELP me God."

WILLIAM LLOYD GARRISON.

Boston, January 1, 1831.

* I would here offer my grateful acknowledgments to those editors who so promptly and generously inserted my Proposals. They must give me an available opportunity to repay their liberality.

DISTRICT OF COLUMBIA.

What do many of the professed enemies of slavery mean, by heaping all their reproaches upon the South, and asserting that the crime of oppression is not national? What power but Congress—and Congress by the authority of the American people—has jurisdiction over the District of Columbia? That District is rotten with the plague, and stinks in the nostrils of the world. Though it is the Seat of our National Government,—open to the daily inspection of foreign ambassadors,—and ostensibly opulent with the congregated wisdom, virtue and intelligence of the land,—yet a fouler spot scarcely exists on earth. In it the worst features of slavery are exhibited; and as a mart for slave-traders, it is unequalled. These facts are well known to our two or three hundred representatives, but no remedy is proposed; they are known, if not minutely at least generally, to our whole population,—but who calls *for redress*!

Hitherto, a few straggling petitions, relative to this subject, have gone into Congress; but they have been too few to denote much public anxiety, or to command a deferential notice. It is certainly time that a vigorous and systematic effort should be made, from one end of the country to the other, to pull down that national monument of oppression which towers up in the District. We do hope that the 'earthquake voice' of the people will this session shake the black fabric to its foundation.

The following petition is now circulating in this city, and has obtained several valuable signatures. A copy may be found at the bookstore of LINCOLN & EDMANDS, No. 59 Washington-st., for a few days longer, where all the friends of the cause are earnestly invited to go and subscribe.

Petition to Congress for the Abolition of Slavery in the District of Columbia.

To the Honorable Senate and House of Representatives of the United States of America in Congress assembled, the petition of the undersigned citizens of Boston in Massachusetts and its vicinity respectfully represents—

That your petitioners are deeply impressed with the evils arising from the existence of slavery in the District of Columbia. While our Declaration of Independence boldly proclaims as self-evident truths, 'that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness,'—at the very seat of government human beings are born, almost daily, whom the laws pronounce to be from their birth, not equal to other men, and who are, for life, deprived of *liberty* and the free *pursuit of happiness*. The inconsistency of the conduct of our nation with its political creed, has brought down upon it the just and severe reprehension of foreign nations.

In addition to the other evils flowing from slavery, both moral and political, which it is needless to specify, circumstances have rendered the District a common resort for traders in human flesh, who bring into it their captives in chains, and lodge them in places of confinement, previously to their being carried into the markets of the south and west.

From the small number of slaves in the District of Columbia, and the moderate proportion which they bear to the free population there, the difficulties, which in most of the slaveholding States oppose the restoration of this degraded class of men to their natural rights, do not exist.

Your petitioners therefore pray that Congress will, without delay, take such measures for the immediate or gradual abolition of slavery in the District of Columbia; and for the preventing of bringing slaves into that District for purposes of traffic, in such mode as may be thought advisable; and that suitable provision be made for the education of all free blacks and colored children in the District, thus to preserve them from continuing, even as free men, in unenlightened and degraded caste.

If any individual should be unmoved, either by the petition or the introductory remarks, the following article will startle his apathy, unless he be morally dead—dead—dead. Read it—read it! The language of the editor is remarkable for its energy considering the quarter whence it emanates. After all, we are not the only fanatics in the land!

(From the Washington Spectator of Dec. 4.)

THE SLAVE TRADE IN THE CAPITAL.

'The tender ties of husband, father, friend,
All bonds of nature in that moment end,
And each endeavors, while yet he draws his breath,
A stroke as fatal as the arm of death.
They leap to wound, the foe revenging share,
But not the thought that they must meet no more!'

It is well, perhaps, the American people should know, that while we reiterate our boasts of liberty in the ears of nations, and send back across the Atlantic our shouts of joy at the triumph of liberty in France, we ourselves are busily engaged in the work of oppression. Yes, let it be known to the citizens of America, that at the very time when the procession which contained the President of the United States and his Cabinet was marching in triumph to the Capitol, to celebrate the victory of the French over their oppressors, another kind of procession was marching another way, and that consisted of colored human beings, handcuffed in pairs, and driven along by what had the appearance of a man on a horse! A similar scene was repeated on Saturday last; a drove consisting of males and females chained in couples, starting from Roby's tavern on foot, for Alexandria, where with others, they are to embark on board a slave-ship in waiting to convey them to the South. While we are writing, a colored man enters our room, and begs us to inform him if we can point out any person who will redeem his friend now imprisoned in Alexandria jail, in a state of distress amounting almost to distraction.* He has been a faithful servant of a revolutionary officer who recently died—has been sold at auction—parted from affectionate parents—and from decent and mourning friends. Our own servant, with others, of whom we can speak in commendatory terms, went down to Alexandria to bid him farewell, but they were refused admittance to his cell, as was said, 'the sight of his friends made him feel so.' He bears the reputation of a pious man. It is but a few weeks since we saw a ship with her cargo of slaves in the port of Norfolk, Va.; on passing up the river, saw another ship off Alexandria, swarming with the victims of human cupidity. Such are the scenes enacting in the heart of the American nation. Oh, patriotism! where is thy indignation! Oh, philanthropy! where is thy spirit! Oh, AMERICA, WHERE IS THY BLUSH? Well may the generous and noble minded O'Connell say of the American citizen, '*I tell him he is a hypocrite. Look at the stain in your star-spangled standard that was never struck down in battle. I turn from the Declaration of American Independence, and I tell him that he has declared to God and man a lie, and before God and man I arraign him as a hypocrite.*' Yes, thou soul of fire, glorious O'Connell, if thou could but witness the spectacles in Washington that make the genius of liberty droop her head in shame, and weep her tears away in deep silence and undissembled sorrow, you would lift your voice to tones of thunder, but you would make yourself heard. Where is the O'Connell of this republic that will plead for the EMANCIPATION OF THE DISTRICT OF COLUMBIA? These shocking scenes must cease from amongst us, or we must cease to call ourselves free; ay, and we must cease to expect the mercy of God—we must prepare for the coming judgment of Him who, as our charter acknowledges, made all men '*free and equal!*'

* At the same time the man was sold, another—a husband—was snatched off. The tears and agonies of his wife made such an impression on the mind of a gentleman spectator, that he bought him back

When a premium of fifty dollars is offered for the best theatrical poem, our newspapers advertise the fact with great unanimity. The following is incomparably more important.

PREMIUM.

A Premium of Fifty Dollars, the Donation of a benevolent individual in the State of Maine, and now deposited with the Treasurer of the Pennsylvania Society for Promoting the Abolition of Slavery, &c. is offered to the author of the best Treatise on the following subject: 'The Duties of Ministers and Churches of all denominations to avoid the stain of Slavery, and to make the holding of Slaves a barrier to communion and church membership.'

The composition to be directed (post-paid) to either of the subscribers—the name of the author in a separate sealed paper, which will be destroyed if his work shall be rejected

Six months from this date are allowed for the purpose of receiving the Essays

The publication and circulation of the preferred Tract will be regulated by the Pennsylvania Society above mentioned.

W. RAWLE,
J. PRESTON,
THOMAS SHIPLEY,
} *Committee.*

The first page of the first issue of The Liberator

CENTENNIAL OF THE LIBERATOR.

The centennial of the publication of the first issue of the Liberator, the journal devoted to liberty by William Lloyd Garrison, was marked by a fac-simile reproduction of the first page, published in the Nation of January 7, which claims to be a child of The Liberator. The Nation itself was found by Lawrence Godkin and the third son of GGarrison, as soon as The Liberator ceased publication, and Garrison himself wrote for an early issue. We quote the concluding paragraph from the article devoted to The Liberator:

Surely never were qualities like those of Garrison more needed than today, in this hour of national suffering, in this time of hesitation. In the highest places sit men who temporize, who bear false witness, who compromise, and compromise, and compromise—none more than the Quaker Herbert Hoover, who, thank fortune, bears no resemblance to the noble band of that faith who were the backbone of Abolition and insured Garrison's success. Mr. Hoover sins steadily, we believe, against his own knowledge as he does against his readopted faith. It is still a fight as to whether this nation shall remain half slave and half free; still a battle whether the men who possess shall hold the race in servitude by reason of their laws and their wars; still a question whether freedom shall not perish from this earth. Hence we have deemed it but our duty to recall for a moment a man who dared stake his conscience against the whole world.

It might be adduced that the qualities that made the first Garrison famous are not entirely absent from the third generation, although it is stated that Oswald Garrison Villard, the editor of the Nation is absent in Europe

Volunteer State Led Way In Emancipation of Slaves

Freed Negroes Nine Months Before National Congress Acted—History of Abolitionism in State Recounted by W. S. Jones.

How the "Volunteer State" voluntarily freed its slaves at the close of the War Between the States is explained in the following interesting article by Wharton S. Jones, former superintendent of schools in Memphis.

Mr. Jones writes:

"On Dec. 13, 1789, the North Carolina Legislature passed an act entitled: 'An Act for the Purpose of Ceding to the United States of America Western Lands Herein Described.' This act had reference to that part of the state of North Carolina that is now Tennessee and was then known as the Southwest Territory.

"Sub-section 4 of this act was as follows:

"'That the territory so ceded shall be laid out and formed into a state or states, containing a suitable extent of territory, the inhabitants of which shall enjoy all the privileges, benefits and advantages set forth in the ordinance of the late Congress for the government of the western territory of the United States. That is to say, whenever the Congress of the United States shall cause to be transmitted to the executive authority of this state an authenticated copy of the act to be passed by the Congress of the United States, accepting of the cession of territory made by virtue of this act, under the express conditions hereby specified, the said Congress shall at the same time assume the government of the said ceded territory, which they shall execute in a manner similar to that which they support in the territory west of the Ohio; shall protect the inhabitants against enemies, and shall never bar or deprive them, or any of them, of privileges which the people east of the Ohio enjoy. Provided always—that no regulation made or to be made by Congress shall tend to emancipate slaves.'

"On Feb. 25, 1790, U. S. Senators Samuel Johnston and Benjamin Hawkins, of North Carolina executed a deed to the United States under the terms of this act.

"On May 26, 1790, the ordinance of the government of the northwest territory adopted by Congress July 13, 1787, was made applicable to 'the territory of the U. S. south of the Ohio, with the exception of the provision (slavery) incorporated in the act of cession. This in sharp contrast with the northwest territory where slavery was prohibited. This sacred compact was never violated as I will show.

Sentiment Against Slavery.

"It is interesting to note there was a strong sentiment throughout Tennessee in favor of emancipation of slaves in early days. Quoting from the history of Memphis by Judge J. P. Young:

"'In 1834, candidates for the constitutional convention in Memphis were all abolitionists and were elected. Adams Alexander (one of the delegates) was strong in announcing his views against slavery—but was opposed to emancipation until a scheme of practical colonization had been determined upon. The fact he was elected proves this was the sentiment most prevalent in the community.

"'The problem of caring for the negroes after they were to be freed was the stumbling bolck that stood in the way of emancipation in 1835.

"'But this sentiment for justice gave way to a feeling of resentment and revenge as fanatics in the north and south tried to stir up negro insurrection and it became common for such agitators to be whipped and driven from the south.

"'It was an outcome of this bitterness of feeling being brought to bear that caused Tennessee about this time to take away from free negroes the privilege of the ballot in opposition to Section 8 of the Bill of Rights.'

Freed Jan. 9, 1865.

"The general belief is that the negroes were freed by Abraham Lincoln through the Emancipation Proclamation, as a war measure, unwarranted by constitutional authority. This is only partially true. The proclamation freed the slaves of those states in rebellion, with certain territories excepted.

"Now Maryland, Kentucky and Missouri had never been in rebellion, and Tennessee had been brought back into the Union under the leadership of Andrew Johnson. Hence the negroes in these states were exempted from the operation of the Emancipation Proclamation. Then when were the negroes in these states freed? By the adoption of the Thirteenth Amendment to the federal constitution Dec. 18, 1865?

"Quoting from Goodpaster's Tennessee History:' p. 227:

"'Before the conclusion of the Civil War a (constitutional) convention met at Nashville Jan. 9, 1865, and completed its labors on the 26th of the same month. By this convention the following amendments were framed and submitted to the people—

"'That slavery and involuntary servitude, except as punishment for crime, whereof the party shall have been duly convicted, are hereby forever abolished and prohibited throughout this state. The Legislature shall make no law recognizing the right of property in man.'

"This amendment having been voted upon and ratified by the people of Tennessee, Gov. Andrew Johnson (later president), on Feb 22, 1865, stood upon the steps of the capital at Nashville and proclaimed the freedom of the negroes of Tennessee.

"Thus Tennessee, ever faithful to the proud title of 'Volunteer State' freed her own negroes nine months before the adoption of the Thirteenth Amendment."

EX-SLAVE IS 110 YEARS OLD AND GRANDMOTHER OF SEVENTY

Special To Journal and Guide

HEADLAND, Ala.—A 110-year-old ex-slave mother of 16 children, grandmother of 70, and great-grandmother of three, after more than a century of exciting living thinks "the world is getting weaker and wiser, but wiser in devilment."

She is Mrs. Eliza Kennedy, who was born on the plantation of Wesley Bishop, about five miles east of Clayton, Barbour County, in March, 1821. There she spent the greater portion of her life, but now she lives on the plantation of C. F. Wilkinson, near here..

Mrs. Kennedy is the mother of 16 children, six of whom are living. She lives with Lizzie, her 67-year-old daughter, who is also the mother of 16 children. It is Lizzie who figured out that there are 70 grandchildren and three great-grandchildren.

The veneralbe old woman has been separated from her husband for more than 30 years. She says she remembers very distinctly the day when the sun and moon "fought" and also the day when the last bald eagle flew through the country. On that particular day she, along with her brothers and sisters, was out in the yard making frog houses with her feet when all at once the "olde missus" called to them and said, "Look out, the old eagle is going to get you. By that time the shadow of the eagle was directly over them, she says, and they all broke into a run for the house. That was the last eagle that ever came through this part of the country so far as she knows.

When asked if she was very glad to have been freed, she replied, "I guess I was, wouldn't you have been?" After freedom, she moved with her husband to Eufala. Having just been freed and not knowing what to do or where to turn, her husband went to the Yankee camp and from Eufala followed them to Montgomery. He was gone 10 or 12 months and during his absence Mrs. Kennedy lived with her brother. When her husband returned she greeted him with their four-month-old baby. After drifting about for several years and finally separating from her "ole man" she came to Henry County and settled.

She has been afflicted with rheumatism since she was 11 years of age and today is slightly bent on account of this. She is a devout member of the Baptist Church and says when she can get somebody to carry her and if the weather will permit. What she likes to talk about is the time when she was "carried up to heaven by the angels and made one of them."

She says that it happened in broad open daylight and is not a dream or a fairy tale, but a reality. She was carried up, up, up so high that she could not begin to tell anyone how high and when she reached the top everything was white and beautiful and she began to float about in the air on wings. She did not tell how she came down, but said that the next day she went to visit her neighbor and when this neighbor saw her coming she exclaimed, "Oh, there comes the angel from heaven!"

Mrs. Kennedy says that before anyone can attain such spiritual heights they must wrestle with the angels just as she and Jacob did. She had to wrestle four years before she received the blessing and at that time she was 33 years of age. Asked if she believed in shouting, she answered, "Of course I do, and sometimes now I slap my hands together and praise the Lord."

Her Visit To Heaven

Continuing she said: "I remember the first time that I shouted in church. I was near the preacher and pulpit and when the Spirit took hold of me I jumped up and hollered and started floating out over the heads of my sisters and it was all they could do to hold me. I could see angels floating all about over the pulpit and everything was so light and felt so good that I just had to go up."

She told how she used to milk nine cows every morning, walking a mile to the field, and then picking 400 pounds of cotton that same day. She didn't do this every day, neither did she have to do it, she said, but the joy that she got out of it was to say she had beaten all the others on the place. All her life was not spent in the field, but in the house helping to rear the children and sewing for the other Negroes who did work in the fields regularly.

Doesn't Drink Now

Mrs. Kennedy says she doesn't drink whiskey now, but she doesn't say that she never has. She believes that a little toddy won't hurt anyone and tells how she used to enjoy them in her younger days, perhaps when she was 50 or 60. When asked if she ever danced she just chuckled. She said her daughter used to be the best dancer in the neighborhood.

A doctor has never attended Mrs. Kennedy in her entire 110 years. She has never smoked, but she dips snuff. 'All doctors are good for," she argued, 'is to put one to sleep with them old powders and I don't want anything like that done to me.' She has been sick at times, but she always used herb medicine.

Mrs. Kennedy does not believe people are as good as they used to be and she says she has a right to believe that children are not as good as their parents. Neither does she think people are as physically strong as they were a century ago. She is looking forward to her next birthday, which will be on March 17. The family on whose plantation she was born kept her age for her in the old family Bible.

Slavery - 1931

REV. CHARLES SUMNER WILLIAMS ADDRESSES INDIANA ASSEMBLY

Recorder 2-21-31

Indianapolis, Indiana

INSTITUTIONAL A. M. E. CHURCH HEAD, FIRST COLORED AMERICAN TO BE SO HONORED—DISCUSSES LINCOLN'S BIRTH BEFORE HOOSIER LEGISLATIVE BODY IN RESPONSE TO SPECIAL INVITATION——DRAWS TREMENDOUS APPLAUSE.

(By Staff Correspondent)

The Rev. Charles Sumner Williams, A. M., D. D., pastor of the Institutional A. M. E. Church, was a speaker Thursday of last week before the Indiana Assembly when that body paused in its deliberations to pay tribute to the memory of Abraham Lincoln, whose birth occurred 122 years ago.

Guest Of Assembly

Dr. Williams' speech, which was delivered in response to a special request from Lieutenant Governor Bush and the State Senate choosed for his subject, "Lincoln's Birth."

Dr. Williams, who is the first colored American to have had the honor to address the Indiana Assembly said in part:

"It is a long way from a country town in the home state of Jefferson Davis, to a speaker's place before the Senate and house of representatives of the great commonwealth of Indiana the one time home of Abraham Lincoln. It is with peculiar pleasure that I greet you on this momentus occasion. The campaigne of 1860 marked a crisis in American history.

Party Nominated Bell

"The Constitutional Union Party nominated John Bell for President and stood for the constitution and law enforcement. The Democratic party split on the slavery question. The southern wing headed by John C. Breckenridge of Kentucky, and the northern wing headed by Stephen A. Douglass of Illinois. While the Republican party nominated Abraham Lincoln, a Kentuckian by birth, a hoosier by so-journ, and son of Illinois by adoption. "This railsplitter by trade lawyer by profession, and statesman by the peculiar gift of genius and hard training became the first martyr of the nation. The living sacrifice for American liberty and the first fruit of the resurrection of a new freedom, prophesied by the Declaration of Independence and made a living poet by the arms of thousands of the best blood of American black and white.

Anti-Lynching Bill

"We could do no greater service to Lincoln's memory than by passing a strong Anti-Lynching Bill with teeth that would wipe out this awful crime from our State: for the State in which Lincoln lived should be too good for this seed of Rebellion to remain for you can't burn or lynch a man under the protection of the American Eagle without scorching or injuring the wings of that holy American bird.

Washington, the father of the country, made the Republic by the aid of Negro arms; and recognized no color line by putting a Negro in his cabinet. (I have reference to Alexander Hamilton) whose mother was an African Creole.

Saved The Nation

"Lincoln saved the nation by the aid of Negro arms, and declared the sentiment of the Declaration of Independence the corner stone of our national life, and gave us the Emancipation Proclamation that the Magne Charter of American liberties might be a real application of the spirit of freedom.

KELLY MILLER SAYS

IF LINCOLN HAD LIVED

Calvary is the crown and climax of all transcendant greatness. Socrates must drink his hemlock. Jesus must hang on the cross. Savanorola must face the torch and flame. Bonaparte must be banished to his barren rock. John Brown must hang at Harper's Ferry. The assassin's bullet must give Abraham Lincoln to the ages. In each instance, it is death that brings life and immortality to light. Let us for a moment give license to unbridled speculation. What would have been the effect upon the fame of the world's celebrities had fate permitted them to fill out their allotted span of life. Would not their renown have been dimmed by the extension of days/ Envisage if you can, Socrates, without his hemlock; Jesus, without the Cross; Savanorola, without the torch of flame; Napoleon, without St. Helena; John Brown, without Harper's Ferry; or Lincoln, without Booth's bullet. Tragedy awaits the superlative servitors of humanity.

Used

This ghastly, gaunt, ungainly figure came like Poe's Raven from the Night's Plutonian shore, whom we glimpsed but for a moment ere he returned to the bourne from whence he came. He grew up amidst the rawness and rankness of the Western prairies, as a root out of dry ground. Pride tries to find for him a noble lineage; but like Jesus of Nazareth, he needs no padding of paternity; for in truth and indeed, he is the Son of Man.

2-20-31

A Man of the Ages

Frederick Douglass in his eulogy at the unveiling of the monument of the great emancipator, declares that Lincoln was neither the Negro's man nor his model. This utterance far transcended the simpliciter meaning of the utterer. Lincoln was indeed no man's man, and no man's model. He belonged to no race, no nation, no country—he belonged where Seward assigned him—to the ages. He was lent for a season to this planet; to this continent; to this nation, to wipe out the foul blot of slavery from the escutcheon of the human race. We appropriate only so much of his moral grandeur as we can understand and assimilate. He had neither love nor hate, but compassion. He subdued the South without hating it. He freed the slave without loving him.

Washington, D.C.

Greatest American Ever Produced

How happeneth it, that of the two hundred million human beings who have lived and died in this country, his name is inscribed above all other names in our annals of renown? We accord to the father of his country becoming respect and esteem—a kind of frigid reverence and austere homage. When the figure of Washington or Roosevelt is thrown upon the screen, we applaud out of a sense of patriotic duty or picturesque and spectacular appeal of a hail fellow, well met. But the image of the sainted Lincoln moves the heart and moistens the eye—and not merely on part of those whose bonds he burst asunder, but of the whole nation, and indeed of all mankind. It is not because he freed the slave, it is not because he saved the Union—but because he was Abraham Lincoln. These specific performances were but manifestations of his great moral nature. The man is more than he does. Character is more than accomplishment. He grew up amidst the background of a back woods environment. He reached mature manhood before his talent was aroused or his genius awakened. At the age of fifty, he was merely a western frontiersman hemmed in by the limitations and outlook of his cramped environment. God kept him in waiting until the appointed hour. But for a single instance was his higher nature stirred to its profoundest depth. When as a beardless youth he witnessed the slave mart at New Orleans, the heavenly vision flashed but for a moment across his illumined soul which burned with a pure and holy fire, but he must needs return to his flat boat and crude merchandise, and for the ensuing thirty years devote himself to the ordinary tasks of a meager livelihood.

Had Lincoln Lived

The seed must be prepared for the soil. The minds and hearts of men were not yet ready for the impressment he was destined to import. Had Abraham Lincoln's powers climaxed twenty years earlier, his labors would have been in vain. Had their fulfillment been delayed twenty years later, they would have been useless. The hour was pre-

They met.
pared for the man whose mind was attuned to the moment.
The great transaction was done. His work was finished.
Well might Alexander the Great weep when he found no other worlds to conquer; no remaining task equal to his superlative powers. His life ended in a tragedy. It was so in the beginning, is now, and ever shall be.
So Abraham Lincoln came and went as it was decreed. What if he had lingered after his superlative task was achieved? Lesser men were adequate to the lesser tasks. Had he lived he might not have been able to bring the minds of his co-laborers to his enlightened point of view. He doubtless would have been hampered, harassed and embarrassed and despondent as is ever the case of genius hampered by minds of lesser mold. But of one thing we may be assured; had Abraham Lincoln lived, and had his sagacious counsel and sane judgment been adopted, we would have been spared the bungling and blunders of reconstruction which failed to reconstruct.

GRAND SON OF DRED SCOTT DIES IN MO.

ST. LOUIS, Mo., May 13.—John Madison, grandson and last descendant of Dred Scott, whose spectacular fight for freedom through the Supreme Court is one of the landmarks of American history, died at his home here this week after a brief illness. Madison was the son of Scott's only child, Lizzie Scott, a pioneer St. Louis resident.

The legal battle conducted by and in behalf of Dred Scott brought the issue of slavery in free territory to the attention of the whole world in 1836, and was one of the incidents leading up to the Civil war. Scott, a slave belonging to a Missouri army physician, accompanied his master to Minnesota, and there ran away. The physician located him, and evoked the Fugitive slave act of 1830 to return Scott to slavery. The battle for his freedom was taken up by the Abolitionist society, and fought through the state and federal courts to the Supreme Court, where Chief Justice Taney delivered his infamous decision that a "Negro was not a man but a chattel, and had no rights which the master was bound to respect," Scott was returned to his master, who later freed him.

Old Records in Recorder's Office Reveal Slave Bond

WASHINGTON. — Four "certain colored persons slaves for life" who were used as part security on a promissory note in 1854, but freed by Congressional act in 1862, were the subject of the first case presented to the District Supreme Court upon its organization in the following year.

Charles E. Sherman became indebted to the banking firm of Suter, Lea and Company for an unnamed consideration for the amount of $4,100, on November 22, 1854, the note to run five months. The slaves offered as security were: Henry, 39, a cook; Rose, 15, a house servant; Ann, 12, and Lou (Louisa), 9.

In Recorder's Office

Further security was offered by William A. Mix, a deed to land recorded in Lebier I.A.S., No. 89, folios 375, 376, 377 and 378. The record of the property which is in Washington County, in the District, is now in the office of the recorder of deeds, Jefferson R. Coage.

The note was not paid at maturity and passed through several hands. Suter, Lea and Company relinquished their interest to John Ely on the 25th of June, 1855, who in turn gave up his rights on February 24, 1858, to John L. Hayes.

On the 9th day of June, 1859, William Lee, who was later to institute the proceedings, became the sole owner and possessor of the note and deed of trust. All went smoothly until April 16, 1862, when Congress liberated the district slaves. The services of the four slaves were lost to Lee, and they were removed as security for the promissory note and deed of trust which he held. The evaluation of the former slaves was set by the three district commissioners, Daniel Goodloe, Horatio King and John M. Brodhead, as follows: Henry, $219; Ann at $503.70; Rose at $481.80, and the said Lou at $438, a total of $1,642.50.

Court Petitioned

When the makers of the deed of trust and note refused to acknowledge the right of Lee to any part of this sum, the latter, losing part of his security, petitioned the court for relief. Just what disposition, if any, was made of the case the record does not show.

The foregoing invaluable and historical seven-page petition now reposed in a steel file in the basement of the court building. It is jealously guarded, along with more than 200,000 other records of the court, by Albert J. Farley, file clerk, who is rounding out his 42nd year of service with the institution.

Contrasted with the present day neatly typewritten legal forms, the 68-year-old record is hand-written in black ink, with an almost effeminate touch. Both sides of the long sheets, held together with a blue ribbon, are used to record the obsolete legal phraseology. It is well preserved.

"My, but you must have a lot of trouble with the displacement of papers by the steady stream of folks pouring in," said the reporter to Mr. Farley.

"It's a man's job all right, but you would be surprised that only a few papers are misplaced in proportion to the large numbers of people who look over these files," he replied.

Mr. Farley, a native of Indiana, secured his education in the public schools of tha tstate. He has been married 35 years and has two daughters. They are Mrs. Florence Weaver, of Washington, and Mrs. Louise Burleigh, wife of Harry T. Burleigh, composer, of New York. The Farleys live at 1248 Jackson Street, nw.

Associated with Mr. Farley in his arduous duties of keeping the records in place, is G. W. Allen, who has been assistant file clerk for the past ten years. Mr. Allen is a native of Leesburg, Va., and secured his education in the public schools there, and in the May Pierce Business College of Philadelphia. He is married and has two daughters, Mrs. Eleanor Dudley, who lives with him at 2809 Eleventh Street, and Anne, 19, a student of the Miner Teachers College.

ROME, N. Y.
SENTINEL
MAY 5 1931

Ex-Slaves Ask Pensions.

Before Abraham Lincoln was elected president of the United States as the candidate for a party that had declared itself against slavery, the feasibility of buying the freedom of the slaves from their masters had seriously been discussed. It was opposed in the North because of the great cost and in the South because slavery was there regarded as a necessary institution. In retrospect it has frequently been conceded, alike by Northerners and Southerners, that it would have been infinitely cheaper, from every viewpoint, had the government at Washington thus bought the Negroes' freedom, and quite often the obstacle to such a course is forgotten and Lincoln and his contemporaries are derided for their lack of judgment.

If, in those days, the slaves had been bought and set free, there would have arisen precisely the same problem that was so poorly met at the close of the Civil War—that is, what to do with millions of men and women unaccustomed to shifting for themselves, and also a horde of children of uncertain parentage. Still, however that might have been, there is no question but what every freed slave would have thought the government had done its full duty in setting him free—just as Abraham Lincoln and the Republican party won the devotions of the Negroes despite the bungling way in which freedom actually came about.

Today, out in Arkansas, a new and belated question is being raised respecting the ex-slaves. A group of aged Negroes living in Camden and in Ouachita County, all of them said to have been born in slavery, are reported as inaugurating a movement for the payment of federal pensions to one-time slaves.

At first thought this proposal may be sympathetically received by kindly disposed persons; yet a little examination will reveal quite a different aspect. It is seventy years since Fort Sumter was fired upon, inaugurating the Civil War. If a Negro should chance to be 100 years old at the present time, he would necessarily have been in his early thirties when freedom came. In the period that has since elapsed he had a reasonable opportunity to enjoy being his own master. But, of course, only a relatively few Negroes are old enough to remember their days of slavery, just as there are alive today only a few of the millions who were in the armies that fought over slavery as an institution.

Apart from the preceding, it would be quite impossible at this late day to establish the right of most of those who would be apt to claim pensions under a law such as is proposed. In lieu of that, they are one and all entitled to at least meager relief from local or state funds.

WHO WON THE CIVIL WAR?

For some years there has been considerable speculation as to which side really won the War of the Rebellion, now more euphoniously referred as the Civil War between the States, so as not to offend the susceptibilities of the Southerners. So well posted an authority on Southern politics and sociology as Henry C. Mencken seems to incline towards the conclusion that the South was the victor, and that it retained the institution of chattel slavery which flourishes to this day in remote sections of the Southland. The South also gained in political power, retaining an undue measure of representation without taxation, in Congress and in Presidential elections, due to the suppression of Negro suffrage.

Emphasis was given this view of the issue of the conflict last week, when a statue of Jefferson Davis, the only president of the Confederate States of America, was unveiled to an admiring group of Mississippians in Statuary Hall at the National Capitol. The Confederates came near to taking Washington, on one or two occasions during the War, but they finally succeeded this time. Beside the statue of Jeff Davis, whom the Union hosts at one time sang their desire to "hang to a sour apple tree," there was installed a statue of James Z. George, a one time colonel in the Confederate army and later a United States Senator. We do not know whether this was same the same Senator George, who brazenly confessed that the South had deliberately annulled the Fourteenth and Fifteenth amendments to the Constitution and intended to pursue that course.

The Washington correspondent of the New York Herald Tribune, who reported the unveiling, said that "so far have the scars of the Civil War been effaced by the lapse of two-thirds of a century, that no objection was raised from any quarter against putting the statue of Mr. Davis in the Capitol." This was contrasted with the storm of objections raised twenty-three years ago, when it was proposed to allow the State of Virginia to place a statue of General Robert E. Lee in the Capitol. The statues of Davis and George, both of whom were pronounced rebels and traitors to their country at one time, the former fleeing from arrest enveloped in feminine attire, will stand in the same part of the Capitol as the statues of George Washington, Daniel Webster, Henry Clay, John C. Calhoun, Alexander Stephens, Zachariah Chandler and many other departed worthies.

Senator Pat Harrison of Mississippi, who delivered the eulogy upon the leader of what was supposed to be the Lost Cause, declared that Davis "is today as much the idol of his people as he was their leader throughout the tragic days of his eventful career." Of him he said:

> He saw armies sweep illustrious battlefields, and became a captive; he was proclaimed at the head of a government, and stood accused in the courts of treason; he governed millions, and was imprisoned in a dungeon; he was crowned with coronets and chained in irons; he pardoned thousands, but was denied one unto himself; under him a section stood steadfast, and in him, sacrifice became supreme; he created a nation and died a disfranchised citizen. No man was ever so loved and hated, exalted and excoriated, praised and condemned.

There are few nations where the spirit of patriotism ebbs so low as to allow the effigy of a rebel and a traitor to fill a place of honor among the patriots and statesmen who gave their time and toil to establish a nation. The spirit of reuniting the country in fraternal ties between North and South may be well enough, but why the former president of the Confederacy should be exalted to a place beside Washington and Lincoln is hard to conceive. A complacent North has again surrendered to an ever encroaching South.

Slavery -1931

Honoring Cudjo Lewis: America's Last Piece of African "Black Ivory"

Literary Digest 1-21-31 New York, N.Y.

THE savage Dahomeys, in full panoply of war, swooped down upon the industrious, peaceful Tarkars in their home in the Kongo River basin.

Vol. 111, No. 8

Many of the Tarkars were slain in the unequal fight; and the rest were carried away to the seacoast, where they were sold to white slave-traders. One Tarkar, a young man known to his fellow tribesmen as Kazoola, was sold into unique but unenviable distinction.

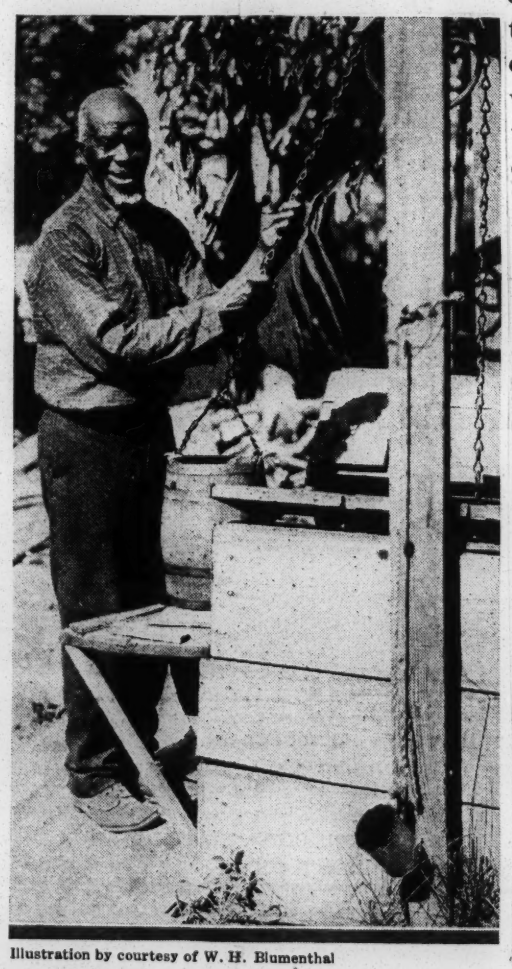


Illustration by courtesy of W. H. Blumenthal

"The Most Historic Negro in the United States"

He was brought to America by the last contraband slave-ship, the *Clothilde*, an ancestress of to-day's rum-runners, on her last trip, in 1859.

He was the last of the slaves to be taken on board the vessel, and to-day, at ninety-four years, grizzled, wrinkled, but still erect, he is the sole survivor of that unhappy cargo. Known as Cudjo Lewis, he lives at Plateau, Alabama, near Mobile, "the most historic Negro in the United States," according to Walter Hart Blumenthal's account in the New York *Evening Post*. Not long ago his friends, both colored and white, held a benefit in his honor.

But Cudjo (or Kazoola as he was called in Africa) almost missed his trip to America. After he and his fellows had been sold to the white men, one of the Dahomeys stole him and hid him under a house in the seaside village, where the *Clothilde*, commanded by Capt. Billy Foster, had been anchored. But Kazoola's curiosity got the better of him, according to Mr. Blumenthal. He heard the booming of the surf, which he had never seen before. He came out from his hiding-place, "climbed upon the stockade fence and, seeing some of his fellow natives in a boat, called to them. This attracted Captain Foster, who ordered him into the boat. And so he was the last to go."

ALL the other 109 slaves "with whom he came over on the two-masted *Clothilde*—the last shipload of slaves to enter this country—have gone to the land of glory," writes Mr. Blumenthal, "leaving Cudjo the last link in the chain of slavery that once bound Africa to the United States. He also serves as a connecting token between the slave-runners of yore and the rum-runners of to-day." Continuing the account:

A grizzled old darky is Cudjo Lewis, with a face furrowed with many wrinkles. Yet, despite his ninety-four years, he is fairly erect.

He seems happy to be alive so long as he is free to cultivate his little garden patch and to serve as sexton of the little Negro church not far from the ramshackle hut which he calls his home. Both his home and his church, together with everything he holds dear, are in the little village of Plateau, situated about five miles from Mobile. Any one who desires may meet him.

When this interviewer arrived, Cudjo Lewis was busy in his vegetable garden patch. The colored guide called out: "Cudjo, here's a man who wants to talk to you."

The old darky's face lit up with joy as he came forward and exclaimed: "Thanks be to God; I'se so lonesome!"

He speaks a rather mumbled, broken jargon unlike the idiom of the American Negro. If it is at times difficult to understand, he makes up for it by the play of his expressive features.

His wife and six children are dead. And when he recalls the suffering through which he passed on his enforced voyage to America, his eyes fill with tears that course down his withered cheeks.

Before his enslavement, Cudjo Lewis roamed in the Kongo River basin, about 200 miles from the western coast of Africa. His tribe, known as the Tarkars, were rather peace-loving and industrious.

Cudjo Lewis has vivid recollections of Kongo customs. For example, it was customary to subject children to a severe test as to their fitness to survive. A child would be thrown into a vat of water. If it put up what they judged to be a proper struggle, it was permitted to live; otherwise, it was doomed to die.

"Did you know anything about God?" Cudjo Lewis was asked. "We knew somebody built de sky," he said. The Tarkars, moreover, believed in the spirits of Good and Evil. They also worshiped the spirits of their departed relatives. Altho they were not exactly nature worshipers, they were inspired with terror by wind, black clouds, and thunder and lightning.

The tribe to which Cudjo Lewis belonged was polygamous, but limited each man to three wives. It was customary for the first wife to choose the second, and the second to select a third. Severe punishment was imposed upon any man who dared to cast his eyes upon any other women save his own.

In this atmosphere Cudjo Lewis lived until without warning, the savage Dahomeys descended one dawn upon the Tarkars. A wholesale slaughter followed, but Cudjo Lewis, known to his tribe as Kazoola, was spared, with several other young people, as a captive who could be sold to the white traders.

ALREADY, however, we have witnessed the events attending the young African's boarding the slave-ship. So we read on:

The slaves were thrown into the hold of the slave-ship. When the hatches were clapped down tight, a panic ensued. When the *Clothilde* had gone a little distance from shore, an English vessel was sighted. Captain Foster hoisted an English flag so that his ship would not be molested.

The slaves were kept in the hold for days, and only at intervals were they permitted to come on deck to stretch their limbs. Their daily meal consisted of a tin cupful of water and a piece of bread. They subsisted on this fare seventy days.

At last the trip ended. Through devious ways, in order to escape detection, Captain Foster finally landed his cargo at a place called Dabney's plantation, below Mount Vernon, in Alabama, not far from Fort Morgan. Here the slaves were held for eleven days, being moved from one part of the swamp to another until it was deemed safe to make overtures for their sale. The captives were sold to different masters.

With the outbreak of the Civil War their lot became less burdensome. As they were an agricultural tribe, they soon learned how to work in the fields with new implements, and served their masters faithfully and devotedly.

After the Civil War they banded together again at Magazine Point, where they served as mill-hands at Captain Tim Meaher's shipyard. They saved until they had enough to buy some acreage of their own and set up as vegetable farmers in the village of Plateau.

Their life in America has been one of self-sacrifice and toil. Cut off almost entirely from white influence, they lived together for a long time, speaking their native tongue, and electing their own judges to settle their own affairs.

Of the 110 slaves who made up the original colony, only Cudjo Lewis remains. He has buried his wife and six children. They all lie in the little Negro churchyard not far from his home.

"When I go, I ain't got far to go," said the grizzled old darky. As the interviewer waved farewell he called in his odd guttural lingo: "Some of dese days I tek time to die."

EX-SLAVE, 111, FOUGHT ON BOTH SIDES IN CIVIL WAR

Kansas City Call

11-13-37

Sold twice as a slave at an auction block at the foot of Main street in Kansas City, at the old Westport Landing, is one of the early experiences of Green Burks, who celebrated his 111th birthday July 4, this year. He was born in Saline county, Mo., long before the county seat, Marshall, became a township. Mail, in those days was carried from one town to another in saddle bags. There were no railroads, as the method of long distance transportation was by stage coach.

His first mistress, a Mrs. Montgomery, was fatally injured in a runaway accident when a horse she was driving became frightened. She was thrown out, her head striking a fence and she died later from her injuries. Her relatives agreed to sell the property, including the slaves, to setle the estate.

"They brought us down to the market in a slave boat," said the centenarian with a far-away look in his eyes, "and as near as I can remember now it was in the spring of the year. The slave market was at the foot of Main street.

Mother Also Sold

"My mother who was also in the slave boat with me was sold at the block and I never saw her again for 35 years. There were so many of us packed in that place, it's a wonder some of us didn't die. They threw food in to us just like they do to animals in cages. I was sold that day for $200 to a man named Stewart. I was too small to do much work then so my master used to take me on hunting trips with him in what is now known as Swope park."

The ex-slave then told of his second experience on the auction block. "Mr. Stewart was kinder to me than any of the others, except Mrs. Montgomery," he said, "but he was hard up for money and I don't think he would have sold me if he hadn't needed the money."

Carried to Oklahoma

"I was sold to man named Gains who took me to Oklahoma where I stayed about a year, and then Mr. Gains sold me to a Mr. Atkins who took me to his farm on Pine Creek near Paris, Texas. I fought on the Confederate side during the Civil War and they treated the slave-soldiers so badly that about 75 of us ran away and joined the Union forces. On the rebel side they gave us the worn-out ragged uniforms and we looked like a bunch of tramps. We had only hard tacks, beans and molasses to eat. Things were much better after we ran away from the Rebels and joined the Federals.

"I remembered one day Abe Lincoln came to our camp and he told us to "mind our own business, and pay our honest debts." It wasn't long after that when I heard he was assassinated.

After emancipation, Burks lived in Texas for a number of years where he drove a stage coach from Paris to Farnham. He says that for a few years after the war Negroes were cruelly treated in Texas. He told of cases where whites would take Negroes out the rocks around their necks and drown them.

Returns to Kansas City

Burks returned to the scene of his first tragic experience at Westport Landing in 1881 a short while before President Garfield was assassinated. Westport Landing then had grown into Kansas City.

Up until a year ago, Burks was active every day. He worked as janitor at the Grandview apartments, 1102 Summit for 23 years. For the past year he has been "puny" as he says, and he has lived with his neice, Mrs. Ollie McCaye, 1041 East Third street.

His voice is still strong and vibrant, his hair is entirely white, and there is a bright sparkle in his eyes. He anticipates several more birthdays and jokingly refers to himself as a "small potato." He has a remarkable memory and refers to plowing as "breaking the prairie with four head of oxen." Miracles that have been wrought by science and invention are still wonders to him, for civilization has known the telephone, the electric light, the steam train, the automobile, the radio, and hundreds of other inventions since he has been born.

He visited his youngest brother a few weeks ago who is now 73 and who lives in Sedalia, Mo.

GREEN BURKS
111, who fought on both sides of the Civil war

PARTY IS PLANNED FOR FORMER SLAVES

The 25th anniversary of the organization of the Ex-Slave Association will be held on Christmas eve, December 24, when a sermon will be preached by Rev. A. [illegible] Cooper, pastor of the Cosmopolitan A. M. E. church, it was announced Sunday. The association was formed by Atlanta's colored citizens for the purpose of seeing that needy of the ex-slaves suffer for the necessities of life.

Rev. J. [illegible] Hadley, president of the association, said that Christmas presents will be given to all ex-slaves and aged colored persons who are without friends or relatives to help support them and who are unable to work and support themselves.

More than 200 ex-slaves attended the anniversary celebration last year. Those who attend this year will give their experiences of ante-bellum days. The association has the support of both races in Atlanta.

Slavery – 1931.

Lee Sneaks into West Point

A painting of General Robert E. Lee was presented to the West Point Military Academy by the United Daughters of the Confederacy recently.

It is because there is so much of the spirit of this rebel general and of the Confederacy in West Point and in Annapolis, that colored cadets have such difficulties in these academies and find it impossible after graduation to secure assignments with troops.

Strange is it how a defiant and rebellious Dixie, beaten and surly still, seeks covert means of fostering its spirit and perpetuating its heroes.

The West Point painting shows General Lee as a brevet Colonel of Engineers of the U.S. Army in the 50's. No hint there of the rebel he became; no suggestion that he was to violate his oath and use his West Point training in an effort to dismember the union.

A painting of *General* Lee in his rebel uniform could not be accepted by West Point. A painting of *Colonel* Lee is accepted.

A statue of Jeff Davis, as *president* of the rebel confederacy, could not stand in the Capitol at Washington, but the statue of *Senator* Davis does stand there.

So the South, defeated, and humiliated, still grasps at will-o'-the-wisps to soothe its pride, but never gets very far.

The G.A.R. has not only declined every proposal to hold a joint re-union with rebel vets, but has refused to meet in the same city or same section with the Southerners and has vigorously opposed scores of measures to appropriate Federal funds as pensions to ex-Confederate soldiers and their widows.

Steelton's Oldest Citizen Celebrates 101st Birthday

Steelton Pa.—Ben Gary of 128 Adam street celebrated his birthday on January 1. Mr. Gary claims to be 101 years old and has the distinction of being the oldest citizen in Steelton.

Born a slave in Greenville, Va., Mr. Gary ran away from his masters in 1854 and stayed in the woods until the Civil War broke out. In 1863 he came to Steelton and settled. Where the Bethlehem Steel Plant is now located, Mr. Gary used to unload horses and mules.

Garrison Letter Reveals Opposition Of Famous Abolitionist To Migration Of U. S. Negroes To Haiti In 1861

BOSTON, Jan. 15—Opposition of William Lloyd Garrison to a migration of American Negroes to Haiti in 1861 is contained in a letter of the famous Abolitionist publisher of the I berator which has been preserved by Philip B. Downing of 70 West Rutland square, a son of one of the men to whom the letter is addressed.

The letter, never before published, is written in the strong, clear hand of Garrison and reads as follows:

"Boston, May 31, 1861.

Messr. George T. Downing, John V. De Grasse and Robert Morris,

Gentlemen:

You apprise me of a meeting to be held this evening in the Joy Street Church in this city by our colored fellow citizens, with reference to the Haitian emigration scheme, and desire me to express my view respecting it. This I must do very briefly for want of time to go into the consideration of the subject with that thoroughness which its importance demands.

It is well known to you that I have always strenuously opposed the scheme of the American Colonization Society, not because it proposed to aid such colored persons as might wish to go to Africa, in order to better their condition, for this might be a generous act under appropriate circumstances, but solely on account of the iniquitous doctrines and hateful designs of that society, all tending to perpetuate slavery and to make the condition of the free colored people as hopeless as possible in this their native land.

This is their native land. Here they are to remain as a people as long as men are left to tread uon the soil; here they are gradually but surely to rise in thes cale of civilization and improvement; here their fetters are to be broken and their rights restored.

All the signs of the times indicate that a death blow has been given to the accursed slave system and when that shall be abolished the way will be opened for a glorious redemption.

Complexional prejudice shall swiftly disappear, injurious distinctions cease and peace and good will everywhere reign.

Though I have no word of censure to bestow upon any o[illegible] emigrating to Haiti, but, on the contrary, wish him all possible success, yet I specially honor the colored man who cherishes this faith [illegible] the future and is willing to stand firmly in his lot here, even though it be a hard one, manfully laboring for "the good time coming" at whatever present cost to himself and bearing his cross which in due time a just God shall change into a crown of glory.

Your faithful and untiring advocate,

WILLIAM LLOYD GARRISON."

STORY BY WITNESS OF LINCOLN'S DEATH

Library of Congress Obtains Unpublished Letter of Usher, His Secretary of Interior.

PLOT ON CABINET PICTURED

Tragedy Is Laid to the President's "Goodness" in Dealing With Suspected Conspirators.

Special to The New York Times.

WASHINGTON, Feb. 9.—An unpublished eyewitness account of the death of Abraham Lincoln, written by John P. Usher, Secretary of the Interior in the Lincoln Cabinet, has just been obtained by the manuscript division of the Library of Congress and added to its already large collection of Lincolniana.

Mr. Usher, an Indianan, who was in the Cabinet from 1863 to 1865, wrote the letter to his wife on April 16, 1865, soon after President Lincoln died. It was obtained by the library from Mrs. Wesley Taylor, a descendant.

The letter tells of evidence that all the members of the Cabinet had been marked for death in the plot which resulted in attacks on President Lincoln and Secretary Seward.

He went to the house on Tenth Street, still standing, to which Lincoln was taken, across the street from Ford's Theatre, after hearing on the street of the shooting, and remained there until the President died.

Text of the Letter.

The letter reads:

"The papers have given you full accounts of the diabolical deeds which lately have transpired here, but, as you will be doubtless anxious to hear from me personally, I hasten to write you a word.

"On the day of the assassination of the President we had all been with him and General Grant at a long Cabineet meeting commencing at 11 o'clock. The meeting was entirely harmonious, and the President never appeared to better advantage. He was inspired with the hope that the war and strife were nearly over and was meeting with his associates to consider ways and means to restore to the troubled States government and security. He was full of charity to all and only thought of dealing with those who had led the people into rebellion.

"Among the last acts of his life before he left his chamber never to return was to advise Stanton to book an order of his for the arrest of Jacob Thompson and Beverly Tucker if they should appear in Portland, Me., to take a vessel for Europe. You know his goodness. He was too good. It is now probable that the conspiracy for the assassination was organized in Canada by these same men.

"It is now thought that it embodied destruction of the Vice President and Cabinet. Two men came to Fowler's that night and inquired for me, and, on being told that I had gone to a hotel, but Mr. Fowler did not know where, they were quite incredible and went away.

Man Found Hiding at Stanton's.

"A man was heard by Speed walking on his back porch and one was found at Stanton's, hidden behind a tree box, who ran away. A person took cover at the Kirkwood House, where the Vice President was staying, and the next morning there was found on his lawn a coat in which there was pistol ammunition, and between the bed a huge bowie knife. In the pockete of the coat was found the handkerchief of Booth and his bank book, and he sent a card to Governor Johnson that day with a note upon it saying he did not wish to disturb him but merely desired to know if he was in his room.

"So I think there is no doubt of their intents. There were six of the assassins. They all drank together on that evening at a coffee house opposite the Ford Theatre and separated for their work. Five of their names are known and they will probably be arrested and brought to justice. It is thought they have escaped into Maryland. The deeds at Seward's were, if possible, the most diabolical of all.

"I had gone out that evening to dine with Bridgeland and several friends on C Stret, and did not return to the hotel until 10 o'clock. After conversing with C. A. a few minutes, Perry Fuller came in and we went intto the sitting room, which was then dark, and conversed for some time, when I heard some confusion in the passage, and upon going out was informed that the President had been shot at the theatre and that the throat of Mr. Seward had been cut.

"I was incredulous, but thought I would go out to see. I soon found from the conversation on the street that it was true. I found the President in a house opposite the theatre, into which, with some difficulty, I was permitted to enter.

"He was upon a bed in a low back room, with a shed roof, scarcely large enough to admit twenty persons. I heard his thick, heavy breathing as soon as I entered the outside door. When I approached the room I found Stanton, McCullough and Mr. Welles with the surgeons, four or five in order. Oglesby and Farnsworth of Delaware were there; John Hay and four or five others, Sumner and Colfax with the number.

Lincoln Had Gone Reluctantly.

"Soon Mrs. Lincoln came in, and the scene that then occurred beggars description. She implored him to speak to her and said he did not want to go to the theatre that night, but that he thought he must go because people would be expecting him, as he had been so extensively advertised, which it appears the villians had done.

"She called for little Tad, and said she knew he would speak to him because he loved him so well, and, after indulging in dreadful incoherence for some time, was finally persuaded to leave the room.

"This was repeated on three or four occasions before he died, which was 22 minutes after 7 o'clock the next morning. He never opened his eyes or spoke a word, but remained wholly insensible. His breathing was deep, almost a snore, until toward the last it was almost a moan.

"After his death he was removed to the White House, from whence his funeral will take place on Wednesday. I have now given you some faint idea of the scenes we have passed through since you left and will only add for your comfort that we have met Governor Johnson twice since he took the oath of office. He is not exalted, but subdued, and I have every reason to hope that his administration will be successful. In the murder of Lincoln the rebels have killed their best friend. They may expect from the President a rigid enforcement of law and the leaders but little mercy."

LINCOLN'S GETTYSBURG SPEECH.

Dr. WILLIAM E. BARTON published a book last year, investigating minutely the circumstances in which LINCOLN'S Gettysburg speech was composed and delivered in November, 1863, and its effect on those who heard it or read it at the time. The gist of the evidence gathered by Dr. BARTON, despite some contradictions, is that the Gettysburg audience received the speech somewhat apathetically, and that only two or three newspapers in the United States deemed it worthy of particular recognition. This was notwithstanding the fact that the next morning's press dispatches reported the President's brief speech correctly and in full, along with the seven solid columns of EDWARD EVERETT'S address on the same occasion. Dr. BARTON'S conclusion was that almost nobody imagined at that day, what everybody understands today, that a masterpiece had been added to literature.

This complete failure of the critical faculty has never been easy to understand, even on the not very plausible supposition that in 1863 the public still regarded LINCOLN as an untrained and rather uncouth Western politician. Yet some such perverted idea must have lingered, in order to have made possible some of the extraordinary contemporary editorial comment on the Gettysburg addresses. Examination of the New York newspaper files of November, 1863, shows that The New York World's special correspondent at Gettysburg did, indeed, go so far as to wire that the President's "dedicatory address" was "brief and calculated to arouse deep feeling." But The World's editorial next day, with the text of Lincoln's speech before it, was not at all impressed. After saying of EVERETT'S long speech (and quite correctly) that "the most "ornate and cultivated of American "orators has fallen below the occa"sion in the greatest opportunity "ever presented to him," it went on to remark that, "whatever may be "the explanation, certain it is that "no addition was made yesterday at "Gettysburg to the list of the great "'oraisons funèbres.'"

THE NEW YORK TIMES, in its editorial of the day after the Gettysburg dedication, took different ground regarding EVERETT, but by implication and omission indicated the same view regarding LINCOLN'S speech:

We devote a broadside in this morning's TIMES to the publication of two orations which we are sure will command the attention of the day. And not this day only. Elaborate and finished discourses from two such men as EDWARD EVERETT and HENRY WARD BEECHER, upon topics of such international interest as those they discuss will not be lightly passed over, much less ignored altogether, by any indifferent citizens. Mr. EVERETT'S theme is the Battle of Gettysburg, and the occasion is the dedication of that historic field as a national cemetery. Mr. BEECHER'S discourse [delivered in another place] was upon his recent tour of Great Britain.

Only one New York newspaper quoted editorially from LINCOLN'S speech, and that quotation was so perfunctory as to reflect the same impression of it. The Tribune wrote a few days afterward, on Thanksgiving Day:

This nation "shall, under God," said its President last week at Gettysburg, "have a new birth of freedom." Be it ours also to ask that the fear of the Lord, even His mercies, may keep rulers and people humble and faithful.

Probably there is no instance in history of so strange and so general a paralysis of the capacity for literary judgment.

SLAVE HUT SAVED FROM FLAMES

KENNEDYVILLE, Md., Feb. 5.—(CNS)—An ancient slave hut was among several buildings saved when fire destroyed a large tenant house on the colonial farm of C. H. Carrington here last Thursday.

APPEAL IS LAUNCHED FOR FORMER SLAVES

Rev. B. R. Holmes, in the prelude of a sermon delivered in St. Phillips A. M. E. church Sunday morning, made an appeal to the citizens to make a contribution to the ex-slave fund which is sponsored by the Ex-Slave association.

It was reported by the secretary and general manager of the association that more than 75 ex-slaves and aged negroes have placed their names on the list for a Christmas present on Christmas eve, December 24.

Rev. J. A. Hadley, president of the association, and Horace Williams, treasurer, will outline the work of the association and deliver addresses at the close of the anniversary sermon, which will be delivered by Rev. A. R. Cooper, pastor of Cosmopolitan A. M. E. church.

Douglass Took Platform in Behalf of Gen. Grant

In the spring of 1880 when friends of General Ulysses S. Grant sought to nominate him as the national Republican candidate for the presidency of the United States for a third term, Frederick Douglass was called upon to speak on that memorable May evening in Convention hall, Chicago.

Supporting Gen. John A. Logan, Governor Beveridge and others, including Stephen A. Douglas Jr., Frederick Douglass was strong for the nomination and election of General Grant.

The following story is taken from the Chicago Daily Inter-Ocean of May 1, 1880:

In answer to repeated calls, Fred Douglass came forward to the front of the stand. He said: "Fellow citizens, it has often been my fortune to appear before the American people, sometimes as a slave, sometimes as a fugitive slave. But now I appear before you, through the grace of the Republican party, as an American citizen (cries of 'Good'), as a man, and a man among men. (Cries of 'Good, good.') In view of his great service to this country, to liberty and to justice, I feel it my duty to bear testimony in behalf of him to whom the nation owes so much. (Applause.) I didn't expect when I came here to speak one word. I would have gladly given way to the eloquent gentlemen present who are more able to discuss and commend the character of the great chieftain around whom we mean to rally and whom we mean to elect. (Great cheering and cries of 'Good, good.') But if for no other reason I have come

To Give Color to the Occasion

(cheers and laughter) and testify as best I may to the fact that however much individual Colored men from the South may be disposed at this juncture to follow others, I believe that the millions of the South, the millions of those who have been freed by the sword, by the sword of Ulysses, are at heart for him, for him first, second, last and all the time. It's pretty hard speaking here. Can you hear me? (Cries of 'Yes, yes!') I understand that in some parts of this great commonwealth there are men who are asserting that General Grant cannot be elected. Who told them? (Yells and cheering.) Has he ever lost a battle? (Cries of 'No!' and cries of 'Never!') And he never will. (Cheering.) But the Germans say they won't vote for him. Who said that? When, where and on what occasion? If they thus declare I have as good a right to declare that they will vote for him as the most confident assertions that they won't. But woe, woe to this republic when any faction or class of man, any variety of the human family, black, gray or streaked, German or Negro, Irish or whatnot, shall dictate to the majority of the great National Republican party (cheers) in any such tone as that. (Immense cheering and cries of 'Good, good.') We are Americans. This is a great country, about the best fed, the best clothed, the best housed, especially in Chicago (laughter), the best instructed people on the globe, and we have at this time the grandest representative of America in this state of Illinois, and I believe that the state of Illinois will see to it on the first of next November that he goes safely into the presidential chair. (Great cheering.) In order to give color to the occasion, I will retire for others." (Cheering and cries for Logan.)

Fred Douglass was then again called on, the crowd refusing to go and calling upon various notables for a speech. Mr. Douglass smiled at the vast and vociferous gathering and said they reminded him very much of the story of a poor Negro who was blowing a horn at a dance, and after he had been blowing about four hours, the blowing became rather weak, and when the dancers sang out, "Blow away there," he answered back finally, "Oh, it's well enough for you to say blow away dar, blow away dar, but dis nigga wants to know whar de wind's to come from." (Great laughter.) "That is just my trouble on this occasion," continued Mr. Douglass. "I am for the nomination of Ulysses S. Grant because it means that those black men who have been driven from the polls by the shotgun policy in the South—it means that these men shall no longer be shot down like dogs, but shall exercise in perfect security the freedom guaranteed to them by the amendments to the Constitution, exercise in perfect security the right to vote their sentiments. (Cries of 'Good'; a voice, 'and to have them counted.') Yes, and to have them fairly counted, also. The old coat of General Grant hung up in the White House would do more to awe the rebellious elements of this country than the whole body of some other men I could name." (Cheers.)

DOUGLASS' DEATH WAS SUDDEN

The following is a reproduction from the Washington Evening Star, Feb. 21, 1895, regarding the death of Frederick Douglass, which occurred on Wednesday, Feb. 20, of that year:

"Frederick Douglass died at 7 o'clock last evening at his residence, Cedar Hill, in Anacostia. The end came suddenly. He had spent the afternoon in attendance upon the sessions of the women's council at Metzerott hall. He returned home shortly after 6 o'clock apparently enjoying his usual good health, and while chatting with his wife about what had occurred at the council, he arose and started across the center hall into a room on the other side. He fell to the floor without uttering a sound. His wife rushed to his assistance, and at a glance saw the serious nature of the attack.

"She was alone in the house at the time, and hurried at once to the porch and by her cries soon brought assistance. A messenger was dispatched for a doctor, and only a few minutes elapsed before Dr. J. Stuart Harrison appeared. Every means in the power of the practice was employed to revive him, but all efforts were in vain. Within twenty minutes after the attack the faint motion of the heart ceased, and he was pronounced dead. Death was due to heart disease."

MONTGOMERY, ALA.
JOURNAL & TIMES
NOV 21 1931

A current magazine has an article devoted to Kudjo Lewis, 90-year-old negro living at Plateau near Mobile, who is the last survivor of the last cargo of slaves brought to America in 1858. The slave ship Clothilde according to the story, landed at the Dabney plantation below Mount Vernon and this surviving negro has never been far from the vicinity. He tells stories about his boyhood in the Kongo and no doubt knows how to make them interesting to his white listeners.

Slavery - 1931

Harlem Democrat in N.Y. Legislature Lauds Lincoln, Demands Equalities

afro-American 2-21-31

Baltimore, Md.

Address of James E. Stephens of New York City in the New York State Assembly, February 12. Mr. Stephens, who is a Native of Steelton, Pa., and a Graduate of Howard College and Brooklyn Law School, was Chosen by His Colleagues to Make the Lincoln Day Address to the Legislature in Albany. He was Elected as a Democrat

Mr. Speaker, fellow members of the Legislature, and citizens:

We are met here today to commemorate the 122nd anniversary of the birth of Abraham Lincoln. And it is well that we should thus assemble to pay tribute to the memory of one who has been aptly designated the Saviour of his Country in the hour of its greatest peril.

Time serves to heal the wounds of civil war. And as the year recede the figure of the immortal Lincoln looms larger and larger on the horizon of the world. We see him from the perspective of after years rising above the limitations of party politics, unmindful of the flattery of well meaning friends as he was unafraid of the threats of powerful foes, his great heart beating in time with the song of freedom, his lofty mind inspired by the vision of a united country where all men would be vouchsafed life and liberty and the pursuit of happiness.

For the honor which you my colleagues have conferred upon me in choosing me to make an address on this auspicious occasion I am deeply grateful. I realize that your choice has been largely determined by the fact that I am a member of the race whose freedom from human bondage was achieved through the edict of emancipation issued by him whose birthday we honor.

I am not unaware of the tremendous significance attached to this generous gesture on your part since hardly seventy years, the allotted span of a lifetime has passed, since the freedom of my race began. And my presence here is the proof in part that the war, which arrayed brother against brother for five long and bloody years in order that this nation might live, was not in vain.

Slavery was Dominant Cause of the Civil War

It is popular now for a certain type of historian to attempt to minimize the importance of the question of slavery in the causes which brought about the civil war. Union, they say, not freedom for the slaves, was the end which Lincoln sought.

And so it would seem, if one is concerned with those events which immediately preceded the election of Abraham Lincoln to the Presidency of the United States. But if one truly studies the history of those stirring times, and if one delves beyond the surface into the motives that prompted the utterances of Lincoln, one can have little doubt that behind the scenes of the drama which began at Fort Sumter there was the burning question of human slavery, the solution for which was finally found on the crimsoned slopes of Gettysburg.

As to Lincoln's attitude on the slave question, let this suffice: "Fondly do we hope, fervently do we pray that this mighty scourg of war shall soon pass away, yet if God wills it continue till all the wealth piled by two hundred years of bondage shall have been wasted and each drop of blood drawn by the lash shall have been paid for by one drawn by the sword, the judgments of the Lord are true and righteous altogether."

Slave Labor was Menace to Free Labor

The poet has said: The changeless laws of justice bind oppressor with oppressed. And so, when Abraham Lincoln issued the Emancipation Proclamation he freed not only the Negro; he freed the white man as well. For the slave labor of the Negro was a perpetual menace to white free labor, and as long as there was a single Negro slave, white labor was not free.

In the South slave labor thrown into competition with free labor impoverished the poor white and the extension of the slave system drove him to the hills and to the sterile farm lands where he eked out an uncertain existence — landless, properyless, and until comparatively recent times far removed from the stream of American progress. In the North the existence of slave labor kept the wages of free labor to a minimum level, and the conflict between the outworn slave regime of the South and the rising industrialism of the North could ultimately have ended in no other way than by the destruction of the slave system.

Race Friction is Due to Economic Causes

Abraham Lincoln rendered his noblest service to the American worker. And wherever we look, even now, for the causes of racial friction, we will find that to a great degree they are economic. Whenever we analyze racial conflict in America we find that it is rooted in the attempt of the Negro to become a full fledged participant in American life.

And who is more deserving than the Negro of the benefits of this great democracy? By whatever test America has applied to those who would share its destiny, the Negro has not been found wanting. From the time a Negro seaman gazed with Columbus at the approaching shores of the new world, until the sons of slaves found death on a foreign field to make the world safe for Democracy, the Negro has stood steadfast and unwavering, true and loyal to the principles of this republic. Neither specious promise from without nor neglect and sometimes persecution from within has served to diminish by one iota his allegiance to the ideals of this nation.

Struggle for Full Freedom Not Yet Ended

Over seventy years have passed since Abraham Lincoln entered the sacred precincts of the immortals by freeing four million slaves. But the struggle of the freedman for full and complete participation in American life is not yet ended.

The American Negro stands today as in 1860 as a challenge to American democracy. This nation either must live up to the ideals of democracy or American democracy must fail. Either America will give to the twelve million Negroes within its boundaries unfettered opportunity to live and work and play as other citizens, or twelve million Negroes will constitute an imponderable mass of rising discontent. Abraham Lincoln once said, "This nation cannot exist half slave and half free." No more can it exist with one-tenth of its citizens precluded from complete participation in its rights and privileges. . . .

As one of the Negro poets has aptly said:

"How would you have us,
As we are or sinking neath the load we bear—
Our eyes fixed forward on a star,
Or gazing empty at despair;
Rising or falling men or things,
With dragging pace or footsteps fleet—
Strong, willing sinew of your wings
Or tightening chains about your feet?"

I would not have you believe that the picture of the Negro in America is wholly unpromising.

Nor would I have you think that I am indifferent to the loft idealism which actuated many noble men and women before Lincoln and after—these who have given of their wealth and consistently striven for the manhood rights of all men regardless of race.

But I would be false to the memory of Lincoln and false to the memory of those who have placed their all on the altars of their country if I did not here speak a word in behalf of the underprivileged of my race. For, after all, the right to work, to earn an honest living is the fundamental right of all people. And today, and equally in normal times, the denial of the right and opportunity to work is the greatest handicap which faces the Negro in America.

It is a relic of slave psychology that attempts to limit Negroes to certain types of employment regardless of aptitude or training. It is unfair, is unjust, it is un-American. Negro youth emerging from schools, eager, ambitious and capable, too often meet with shameless rejection in occupations above the level of menial, simply because they are Negroes. As a result, if there is danger in America of the younger Negro embracing alien and radical doctrines of economy it is because of this discontent and hopelessness which inevitably overcomes his spirit as he faces the future.

What are Negro's Ambitions?

Negro citizens are expected to assume all of the duties incumbent upon the citizens of his republic. They must obey the law, pay taxes, and in time of war shoulder arms at their country's call. And history, read it as you may, records no single instance when the Negro has been derelict in his duty. Why then shall the spectre of race and color thwart his natural and legitimate ambitions, stifle his aspirations and restrain his progress?

What are these ambitions? What does the Negro want? It seems almost unnecessary to ask—they are so fundamental. He wants the chance to develop himself to the best of his ability whatever that may be. He wants freedom from persecution, lynch law, segregation, discrimination. He wants the opportunity to participate in the industrial and commercial life of this nation as other citizens have done.

New York Leads

This, the great empire state, has gone far towards the realization of the ideals of democracy. Here, I am happy to say, the Negro citizen has been accorded a greater measure of civic and political equality than in any other state in this union.

If I should be asked, what more can we do? I would say that, magnificent as is the stand which New York has taken towards its citizens of color, high as are ideals which here have renounced racial prejudice and religious bigotry and intolerance, there still remains a task to which we must bend our efforts.

This task is difficult but not impossible. This task is to express the ideals of democracy, not alone in state and civic affairs, but in the larger realm of industrial and commercial life. I confidently look forward to the time when a Negro boy or girl starting out on his or her life work, whether it be as an artisan, a skilled mechanic, a saleman, or what not, will be able to feel that he will be judged not by his color but by his competency.

I have deemed it wise to speak on this occasion not merely in eulogy of Abraham Lincoln, but to outline in brief some of the problems which face us who would carry the torch which the great Lincoln flung as he struck down by the hand of an assassin.

In so far as we follow the ideals of Lincoln, which were hallowed by the blood of thousands of men and the tears of millions of women, we shall go forward, ever forward. But if in the mad race for wealth and power we forget that the rights of man must always precede the rights of property, then the fate of this great democracy is sealed.

May we not forget then in celebrating this, the natal day of Lincoln, that his claim to greatness is founded on the fact that he loved his fellow man.

LINCOLN'S GREATNESS INSPIRED BY FAITH

Courier

NEW YORK, Feb. 26—(CNS)—The religious aspect of Abraham Lincoln's presidential career was described by the Rev. Minot C. Morgan, of the Fifth Avenue Presbyterian Church, in his sermon Sunday as guest speaker at St. James Presbyterian Church, St. Nicholas avenue and 141st street. 2-28-31

"Abraham Lincoln was a sincere, honest and just man," he said. "He was most aptly described by Theodore Roosevelt, who called him 'the great heart of American history.' He was a man of prayer and walked humbly with God.

Pittsburgh Pa.

"It is told of Lincoln that before launching any new undertaking he prayed that God would direct his actions wisely. Lincoln abominated

slavery. Referring to the institution, he said, 'If slavery is not wrong, nothing is wrong.' And Secretary Seward, a member of Lincoln's cabinet, told of the all-night prayers of Lincoln the night before he issued the Emancipation Proclamation."

Dr. Morgan's action in substituting for the Rev. William Lloyd Imes, pastor of the church, was in commemoration of Race Relation Sunday. Mr. Imes occupied the pulpit of the First Presbyterian Church of East Orange, N. J.

GREENVILLE, S. C.
NEWS
FEB 8 - 1937

"Mr. Lincoln's War"

Editor The News:

In the issue of The News of Jannary 11 it was stated that the National Association for Advancement of Colored People wrote the Supreme Court of the United States, asking that the 18th Amendment be affirmed although it was not ratified by votes of the people in convention in all the states, but by legislatures in some states.

Members of that association apprehend that if an amendment to the Constitution should be ratified by votes of the people in convention in each state, the 13th Amendment will be jeopardized because that amendment was ratified by the legislatures of some states, and not by the people in convention.

Members of that association realize the fact that emancipation was accomplished by that amendment and not by Mr. Lincoln's proclamation which was to become effective January 1, 1863, although white people generally and southerners especially, believe emancipation was accomplished by Mr. Lincoln's proclamation.

The only slaves emancipated by Mr. Lincoln's proclamation were 180,000 enticed North enlisted in his army and returned South to kill their former owners. Mr. Lincoln was killed April 14, 1865. After his death, Congress submitted the 13th amendment asking the people to emancipate the slaves. That amendment was ratified in some state by legislatures and in others by convention of the people. The South being threatened with further persecution voted for it, and it became effective December 18, 1865, eight months after Mr. Lincoln's death.

General Lee, in his letter to Lord Acton, December 15, 1866 writes: "Although the South would have preferred any honorable compromise to the fratricidal war which has taken place, she now accepts in good faith its constitutional results, and receives without reserve the amendment which has already been made to the constitution for the extinction of slavery." General Lee knew that the 13th Amendment and not Mr. Lincoln was the "Great Emancipator."

Mr. Lincoln took oath to protect and defend the Constitution which sanctioned slavery and provided for its protection to owners, and evidently knew he violated his oath when he issued his emancipation proclamation. Publishers in commercializing Mr. Lincoln have deceived the people. President Johnsons letters December 14 and 18, 1865, prove conclusively that the 13th Amendment and not Mr. Lincoln's proclamation emancipated the slaves.

Recently the birthday of General Lee was commemorated, and it is supposed that in a few days a like honor will be paid to Mr. Lincoln. Those men were opposites. An object cannot move in opposite directions at one and the same time. Only one of those men could have been right. General Lee said: "Every man should do all in his power to collect and disseminate the truth.' Very few men (jurors) have sought truths from the South, but hesitate not to render verdict on ex-parte evidence furnished by Northern publishers.

Republic of Republics page 247 names fourteen words by Noah Webster the definitions of which justly inherent right of secession. In 1864 Northern authorities changed definitions of those words condemning secession, and published a dictionary with Noah Webster's name "forged." Mr. Rawl, a noted Pennsylvania jurist, wrote a book on constitutional law advocating inherent right of states to secede. In 1825 that book was accepted at West Point, N. Y., as authority, and a few year ago, Congressman J. J. McSwain saw that book in the library at West Point.

The United States taught President Jefferson Davis, General Lee and all other students the inherent right of states to secede. A decision of the Supreme Court of the United States December, 1862, Vol. 67, page 659, declared: "By the Constitution, Congress alone has the power to declare a national or foreign war. It cannot declare a war against a state, or any number of states, by virtue of any clause in the Constitution."

Congress did not declare war. Mr. Lincoln initiated and waged war contrary to his oath to protect and defend the Constitution. It was Mr. Lincoln's war, and why?

ALEX McBEE.

Greenville.

WASHINGTON, D. C
HERALD
FEB 9 - 1937

HOOVERS HEAR DR. SIZOO FROM LINCOLN'S PEW

Presbyterian Pastor Asserts Decline of Standards Has Placed U. S. in Darkness

President and Mrs. Hoover, sitting in the pew where Abraham Lincoln worshiped in the New York Avenue Presbyterian Church, yesterday heard the pastor, the Rev. Dr. Joseph R. Sizoo, declare:

"The decline of modern moral standards has plunged us into dark days."

TROUBLED TIMES

Preaching on "The Darkening of the Lamps," on the Sunday before Lincoln's Birthday, the pastor declared:

"We are living in troubled times, comparable to the dark days of the civil war. The lowering of moral standards, and the troubled international outlook combine to give us pause.

"We shall find our salvation as a nation only through a return to the compassion that was characteristic of Lincoln, and to an emphasis on the fundamental virtues.

"A general disregard of the moral essentials has been instrumental in the plunging of our people into the present strained period.

ASKS RETURN TO IDEALS

"We must return to the spiritual idealism of another day. We must throw over the cheap and strutting cynicism of a falsely sophisticated age."

Dr. Sizoo is one of the most noted preachers of the Presbyterian Church. He recently declined a call to the wealthy Marble Collegiate Church of New York.

The pastor left for Chicago, after the evening sermon, where he is to address a church conference.

Hughes Will Speak At Lincoln Dinner

The eleventh annual reception and dinner of the Federal Bar Association, of which William R. Vallance, Assistant Solicitor of the Department of State, is president, will be held at the Mayflower Hotel, Washington, Thursday evening, in commemoration of Lincoln's birthday.

Speakers will be the Hon. Charles Evans Hughes, Chief Justice of the United States, and the Hon. Hugh Guthrie, K. C., minister of justice and attorney general of Canada.

The Hon. William DeWitt Mitchell, Attorney General of the United States, will act as toastmaster; music will be furnished by the Marine Band Orchestra.

Distinguished guests, including members of the Cabinet, Senate, House and Judiciary will be received at 7 o'clock in the Chinese room of the hotel preceding the dinner, which will begin at 8 p. m.

DePriest Asked to Back Lincoln Holiday Bill

Representative Oscar DePriest (R.), Ill., the only negro in Congress, has been asked to introduce a bill to make Lincoln's Birthday, February 12, a legal holiday.

Dr. Simon P. W. Drew, who is arranging a celebration of negroes and whites for a joint celebration this year of the birthday of Lincoln and that of the late Senator Henderson, author of the Thirteenth Amendment, asked DePriest.

True Slave Marker For Harpers Ferry

HARPERS FERRY, W. Va.—October 10 has been announced as the date for the unveiling of a memorial here to Hayward Shepherd, crazy slave killed resisting John Brown's raiders in the famous abolitionist raid here on October 16, 1859. The unveiling will be in charge of Laura M. Bashinsky, white, of Troy, Alabama, president-general of the United Daughters of the Confederacy, and Mrs. Charles Bowling, president of the Virginia chapter.

The monument is dedicated to true and faithful slaves.

Arkansas Woman Dies At Age of 111

CLARKSVILLE, Ark., Oct. 1.—(ANP)—A life which had its beginning 111 years ago, was terminated here Wednesday morning when Mrs. Missouri Blackard passed away at the home of her daughter, Mrs. Anna Mayes after an illness of several weeks.

Mrs. Blackard was born in Halifax, N. C., in 1820, and was brought to this state as a slave a few years later. Her narratives of slave life and experiences during the war were legends in this section and she occupied for years a peculiar and important place in the life of this community. Until recently despite her age she had been active and boasted of being in better health than so many "young folks." Her death was hastened, according to reports, by injuries received when she fell from her porch several months ago. Colored and white citizens attended the funeral which was held Friday.

SOUTHERN WOMEN TO RAISE MONUMENT TO "GOOD DARKIES"

Richmond, Va.—(CNS)—The National Society of the Daughters of the Confederaccy will journey to Harper's erry, West Virginia, October 16 to unveil a memorial to "good darkeys." The monument will be in honor of those slaves who refused to follow John Brown in his historic attempt to overthrow the institution of slavery in the South before the Civil War.

Daughter Of Slave Sold "Down River" Seeking Kin

RICHMOND, Va. Nov. 12 —(CNS—Efforts of Maggie A. Devers at LaFayetts, Georgia, to locate members of our family who may be living here, revealed again the sad facts of family disruption attendant upon the whole slave system before the War of Rebellion. In a letter published here recently, Miss Dever writes:

"My mother who is dead, was born and reared in Richmond. She often told us children of her life there. She said she was sold in front of the Orange Court House along with two other children. A white man by the name of Tolefver sold her as slave to a white man by the name of Jim Wardlan before the War of Rebellion. She was Mr. Jim's servant and slave during the war. After wards she came South. She met and married my father. Well, they had four children.

"I am the only one living. My father served in the War of Rebellion. After the war they lived together, then he died. Mother often told us she was separated from her father and mother there. She said her mother's name was Hannah Johnson. She also had some brothers named George, Robert and Phillip; some sisters named Martha and Mary Johnson. I am writing you to ask you if you could find any of the Johnson family or any of the descendents of the Johnson's. If you can I will be glad to find them as mother had no folks here and I am lonely without them.' "

Slavery-1931

FREDERICK DOUGLASS—ORATOR

Down in the lowly valleys by the rills
He said his simple prayers and made his moan;
Then caught the sudden thunder of the hills
And swayed the world—Heaven's eloquence his own!

—LUCIAN B. WATKINS.

American Slavery in Douglass's Day

(From Life and Times of Frederick Douglass)

No Calendar for Slaves

I never met with a slave in that part of the country (Maryland) who could tell me with any certainty how old he was. Few at that time knew anything of the months of the year or the days of the month. They measured the ages of their children by spring-time, winter-time, harvest-time, planting-time and the like.

From certain events, the dates of which I have since learned, I suppose myself to have been born in February, 1817.

Fathers Were Not Husbands

Of my father, I know nothing. Slavery had no recognition of fathers, as none of families. The child followed the condition of its mother. The father might be a freeman and the child a slave. Father he might be and not husband, and could sell his own child . . . if it had one drop of African blood.

* * *

Maryland Slavery

It was generally supposed that slavery in Maryland existed in its mildest form . . . but there were certain secluded and out-of-the-way places even in the State of Maryland where slavery . . . wrapped in its own congenial darkness, could and did develop all its malign and shocking characteristics, where it could be indecent without shame, cruel without shuddering, and murderous without . . . fear of exposure or punishment. Such a place was Colonel Edward Lloyd's home plantation (Tuckahoe) in Talbot County, Eastern Shore of Maryland.

* * *

The Slave Drivers

Friends of Col. Lloyd's who interested themselves in maintaining the slave system in all its rigor . . . the Tilghmans, the Goldsboroughs, the Lockermans, the Pacas and the Gibsons.

* * *

The Slave Doctor

Uncle Isaac Copper . . . doctor of medicine and doctor of divinity. His prescriptions embraced four articles: for diseases of the body, epsom salts and castor oil; and for the soul, the Lord's prayer, and a few hickory switches. . . .

Everybody in the South seemed to want the privilege of whipping somebody else.

* * *

Who Got Whipped

He was whipped oftener who was whipped easiest. That slave who had courage to stand up for himself against the overseer, although he might have many stripes at first, became, while legally a slave, virtually a freeman.

* * *

The Slave's Great Crime

The charge . . . was very common and very indefinite; namely, inpudence The crime could be committed in a hundred different ways: a look, a word, a gesture, accidental or intentional.

* * *

Why Slaves Sang

Slaves were expected to sing as well as work. A silent slave was not liked. "Make a noise there and bear a hand," were usually addressed to slaves when they were silent.

* * *

"Comfortable" Slavery

It was the boast of slaveholders that their slaves enjoyed more of the physical comforts of life than the peasantry of any country in the world. My experience contradicts this . . . tainted pork . . . naked children . . . all married and unmarried slept on dirt floors . . . no bed . . . one blanket . . . ate meals in field while working.

* * *

A Slavery "Graduate"

John A. Collins, general agent of the Massachusetts Anti-Slavery Society . . . used to say, when introducing me to an audience, that I was a "graduate from the peculiar institution (of slavery) with my diploma (scars) written on my back."

* * *

No Law Against Killers

While I heard of numerous murders committed by slaveholders on the eastern shore of Maryland, I never knew a solitary instance where the slaveholder was either hung or imprisoned for murdering a slave.

* * *

Jim Crow up North

Forty-three years ago (in 1849) colored travellers were not permitted in the cabin nor allowed abaft the paddlewheels of a steam vessel (between New York and Newport, R.I.). They were compelled, whatever the weather might be, whether cold or hot, wet or dry, to spend the night on deck.

When travelling in company with my white friends, I always urged them to leave me and go into the cabin and take their comfortable berths. . . . While I was entirely honest in urging them to do so . . . . I always felt a little nearer to those who did not take my advice and persisted in sharing my hardships with me. . . .

Wendell Phillips would never go into a first class car while I was forced into what was called the Jim Crow car. . . .

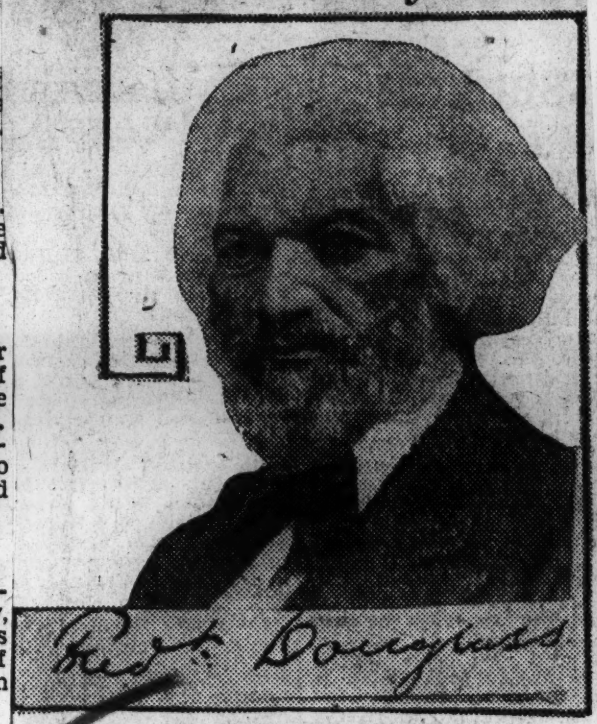
I have known James Monroe to pull his coat about him and crawl upon the cotton bales between decks and pass the night with me. . . ."

Manhood

"Commence to do something to elevate and improve and enlighten the colored man and your prejudice will begin to vanish. The more you try to make a man of the black man, the more you will begin to think him a man."

From Faneuil Hall speech of Mr. Douglass in Boston, June 8, 1849

The Greatest Marylander



Born February 14, 1817
Died February 20, 1895

Why Douglass Joined No Church

"The church of this country is not only indifferent to the wrongs of the slave, it actually takes sides with the oppressors. It has made itself the bulwark of American slavery, and the shield of American slave-hunters.

"Many of its most eloquent divines, who stand as the very lights of the church, have shamelessly given the sanction of religion and the Bible to the whole slave system. They have taught that man may, properly, be a slave; that the relation of master and slave is ordained of God; that to send back an escaped bondman to his master is clearly the duty of all the followers of the Lord Jesus Christ; and this horrible blasphemy is palmed off upon the world for Christianity.

"For my part I would say, welcome infidelity! welcome atheism! welcome anything! in preference to the gospel, as preached by those divines!"

From Douglass's speech at Rochester, N.Y., July 5, 1852.

Baltimore's Slave Marts

"To me the American slave-trade is a terrible reality. When a child, my soul was often pierced with a sense of its horrors. I lived on Philpot Street, Fell's Point, Baltimore, and have watched from the wharves the slave ships in the Basin, anchored from the shore, with their cargoes of human flesh, waiting for favorable winds to waft them down the Chesapeake.

"There was, at that time, a grand slave mart kept at the head of Pratt Street, by Austin Woldfolk. His agents were sent into every town and county in Maryland, announcing their arrival, through the papers, and on flaming handbills, headed, CASH FOR NEGROES.

"These men were generally well dressed men, and very captivating in their manners; ever ready to drink, to treat, and to gamble. The fate of many a slave has depended upon the turn of a single card; and many a child has been snatched from the arms of its mother by bargains arranged in a state of brutal drunkenness.

"The flesh-mongers gather up their victims by dozens, and drive them, chained, to the general depot at Baltimore. When a sufficient number has been collected here, a ship is chartered for the purpose of conveying the forlorn crew to Mobile, or to New Orleans. From the slave prison to the ship, they are usually driven in the darkness of night; for since the anti-slavery agitation, a certain caution is observed.

"In the deep, still darkness of midnight, I have been often aroused by the dead, heavy footsteps, and the piteous cries of the chained gangs that passed our door."

From Douglass's speech at Rochester, N.Y., July 5, 1852.

Douglass, the Recruiter

"Never since the world began was a better chance offered to a long enslaved and oppressed people. The opportunity is given to be men. With one courageous resolution we may blot out the hand-writing of ages against us.

"Once let the black man get upon his person the brass letters U.S.; let him get an eagle on his button, and a musket on his shoulder, and bullets in his pockets, and there is no power on the earth or under the earth which can deny that he has earned the right of citizenship in the United States. (Laughter and applause.)

"I say again, this is our chance, and woe betide us if we fail to embrace it.'"

From Douglass's speech urging black men to enlist in Lincoln's armies, 1863.

Douglass on Lincoln

"I have said President Lincoln was a white man, and shared the prejudices common to his countrymen towards the colored race. . . .

"He was preeminently a white man's President entirely devoted to the welfare of white men.

"He was ready and willing at any time during the first years of his administration to deny, postpone and sacrifice the rights of humanity in the colored people in order to promote the welfare of the white people of this country.

"It must be admitted, truth compels one to admit, Abraham Lincoln was not, in the fullest sense of the word, either our man or our model."

From address at unveiling of Freedmen's monument in memory of Abraham Lincoln in Lincoln Park, Washington, D.C., April 14, 1876.

No Better Model

"I know no better model for ambitious youth or struggling people. His life completes the record of human degradation, endeavor and rise.

"Are you poor? Here is one who did not possess his own soul and body; in his own words his body belonged to his master and his soul belonged to God, so the poor fellow had nothing left for himself.

"Are you scorned? Here is one from the lowest condition to which humanity can be depressed.

"Are you buffeted? Here is one who was beaten with stripes. Are you denied the privileges of a man? He was not accorded the comforts of a horse.

"Are you handicapped in the struggle for education? Here is one whose study hours were stolen at the risk of the lash, in the school of adversity, with oppression as his teacher.

"Is there hope for you? Can you succeed? He did. From the bottom of despair he reached the top of success."

—*WILLIAM PICKENS in "The New Negro."*

Douglass

From degraded humanity's shackles and shame
He climbed to the summit of manhood and fame;
From the hut and its squalor, the lash and its stings,
To the favor of statesmen and princes and kings

He went forth to battle 'gainst o'erwhelming odds;
Right was his armor, his trust was in God;
As fearless as David, he met the giant foe,
And came back a victor, with slavery laid low.

Thus the Great Douglass, with right on his side
Stemmed the dark waters of slavery's cursed tide;
Then witnessed the act, when a stroke of the pen
Made beasts of burden—free women and men.

Then like the good soldier, his battles all won,
He hears his commander commending, "Well done;"
And honored and praised at home and abroad,
He sank to his grave, his trust still in God.

Baltimore, Md. JOHN M. TURPIN.

Did He Die Disappointed? Johnson Says "Yes"

"Douglass died, probably, a disappointed man. He had lived to see many of the highest hopes for his race fall to the ground.

"He was a philosopher, but there were many things he saw come to pass that he could hardly have accepted with resignation. He had seen the Negro disfranchised and all the guarantees of equal citizenship fought for and laid down for him in the fundamental law of the land flouted.

"He had seen the race made the victim of new hatreds and brutalities not equalled under some phases of slavery.

"He had the knowledge that in the ten years before his death more than two thousand of his fellows had been lynched and tortured and burnt at the stake."

—*JAMES WELDON JOHNSON, "In Black Manhattan."*

Did He Die Disappointed? Douglass Said "No"

"There is no time in our history that I would prefer to the present. The existence of the high school in the City of Baltimore is a triumphant rebuke to any cry of despair. It is a type of institution in nearly all of the Southern St[ates] which are multiplying all over the country.

It is said that we are now being greatly persecuted. I admit it. Attempts are being made to set aside the amendments to the Constitution, to wrest from us the elective franchise, to exclude us from respectable railroad cars, to draw the color line against us in religious organizations, and to make us a prescribed class. The resistance we now meet is the proof of our progress.

"The resistance is not to the colored man as a slave, a servant or menial. It is aimed at the Negro as a man, a gentleman and a scholar. The Negro in ignorance and in rags, meets no resistance. He is rather liked. He is thought to be in his place. It is only when he acquires education, property and influence, only when he attempts to rise and be a man among men that he invites repression. Even in the laws of the South, excluding him from railroad cars and other places, care is taken to allow him to ride as a servant, a valet or porter.

"It is not the Negro but the quality in which he comes which makes him an offense or otherwise. In one quality he is smiled upon as a very serviceable animal. In the other he is scorned as an upstart, entirely out of his place, and is made to take the back seat. I am not much disturbed by this, for the same resistance in kind, though not in degree, is met by white men who rise from lowly conditions."

From the address of Frederick Douglass to a graduating class of eleven at the Baltimore High School, June 22, 1894, just eight months before his death. Quoted from "Men of Maryland," by Dr. George F. Bragg Jr.

Half-White

"There was some criticism of Douglass when he married Miss Helen Pitts, a white woman of culture and refinement, in 1884, after the death of his first wife, who was colored.

"But Douglass declared that he had devoted his life to breaking down the color line, and that he did not know any more effectual way to accomplish it; that he was white by half his blood, and, as he had given most of his life to his mother's race, he claimed the right to dispose of the remainder as he saw fit."

From "Frederick Douglass" by Charles W. Chestnutt.

Douglass

Ah, Douglass, we have fall'n on evil days,
Such days as thou, not even thou didst know,
When thee, the eyes of that harsh long ago
Saw, salient, at the cross of devious ways,
And all the country heard thee with amaze.
Not ended then, the passionate ebb and flow,
The awful tide that battled to and fro;
We ride amid a tempest of dispraise.
Now, when the waves of swift dissension swarm
And Honor, the strong pilot, lieth stark,
Oh, for thy voice high-sounding o'er the storm
For thy strong arm to guide the shivering bark
The blast-defying power of thy form,
To give us comfort through the lonely dark.

PAUL LAURENCE DUNBAR.

Incidents in the Life of An Abolitionist

Church Cited as Example of Jim Crow

Mr. Douglass protested so strenuously against jim crow cars on the Eastern Railroad, from Boston to Portland, that the railroad superintendent ordered all passenger trains to pass through Lynn, Massachusetts, without stopping.

Douglass persisted in taking a seat in the "white" coach and was several times beaten by the conductor and brakeman, the seats and cars being pretty well torn up in the encounters.

Douglass's friends complained to the management that dogs and monkeys rode first class, but a man like Frederick Douglass was excluded.

The president sent word back that the railroad company could not be expected to be better than the Christian church, and that until churches abandoned "Negro pews," the railroads would have jim crow cars.

In a few years, however, the railroad changed its policy and abandoned all jim crow cars.

* * *

One Hundred Conventions in 1843

In the year 1843, Douglass was one of the agents of the New England Anti-Slavery Society which held one hundred conventions in New Hampshire, Vermont, New York, Pennsylvania, Ohio and Indiana.

In Rochester, Douglass spoke to 5,000 in an open meeting. In Pendleton, Indiana, he was mobbed by sixty toughs; his right hand broken and he himself left beaten unconscious on the ground.

* * *

Douglass Meets with Clarkson

In Edinburgh, Scotland, Douglass went to see Thomas Clarkson, one of the founders of the English anti-slavery movement who said: "God bless you, Frederick Douglass. I have given 60 years of my life to the emancipation of your people and if I had 60 years more, they should all be given to the same cause."

* * *

A Quaint Old Sister— Sojourner Truth

Speaking in Salem, Ohio, Douglass expressed the view that slavery could only be destroyed by bloodshed, when he was suddenly interrupted by a good old friend, Sojourner Truth, with the question: "Frederick, is God dead?"

"No," Douglass answered, "and because God is not dead, slavery can only end in blood."

Said Douglass afterwards: "My quaint old sister was of the Garrison school of non-resistants."

DOUGLASS GUEST OF CLEVELAND AT WHITE HOUSE

Afro-American Democratic President Invited Marylander to All Receptions.

2-21-31

DIXIE YELLED AT THE WHITE WIFE

Baltimore Abe Lincoln's Invitation to Tea Declined.

Colorphobes who yelled "social equality" when Congressman Oscar DePriest attended the White House reception recently, or when Booker T. Washington lunched with President Roosevelt, probably never heard of Frederick Douglass.

His birthday this months recalls many incidents of a half-century ago which caused white Dixie of that day also to manifest its coarse manners and incivility.

Declined Lincoln's Invitation to Tea

During the war Abraham Lincoln sent his White House carriage and a messenger to invite Douglass to have tea with him at the Soldiers Home, where he then passed his nights, after hot days at the Executive Mansion. Douglass declined because of a speaking engagement. He made it a point never to disappoint an audience.

With Chief Justice Chase

The night before the second inaugural address; how did you like it?"

Douglass replied: "Mr. Lincoln must not detain you with my poor opinion when there are thousands

Lincoln answered, "No, no, you waiting to shake your hand."

must stop a little while, Douglas there is no man in the country whose opinion I value more than yours. want to know what you think of it

At a previous meeting Lincoln tained Douglass for a long talk the White House even though secretary had twice announced Governor Buckingham of Connecticu

Decoration Day Speaker at Arlington

At the Decoration Day celebration in Arlington Cemetery near the Monument of the Unknown Loyal Dead on May 30, 1871, Douglass was the speaker.

President Grant, his cabinet and a great national throng listened as Douglass said:

"If we ought to forget a war which has filled our land with widows and orphans; which has made stumps of men of the very flower of our youth; which has sent them on the journey of life armless, legless, maimed and mutilated;

up a debt heavier than a mountain of gold, swept uncounted thousands of men into a bloody grave and planted agony at a million hearthstones — I say, if this war is to be forgotten, I ask, in the name of all things sacred, what shall men remember?"

At Lincoln's Monument

At the dedication of the Lincoln Monument in Lincoln Park, April 14 1876, again the President of the U.S. cabinet members, members of Congress, judges of the Supreme Court and thousands of citizens listened to the address of Douglass in which he said: "Lincoln is not our man or our model."

Vice-President's Pallbearer

Mr. Douglass with Robert Purvis and James Wilson accompanied the body of Vice-President Henry Wilson, white, from the Capitol in Washington, to his home in Massachusetts and with the U.S. Senate Committee served as one of the pallbearers.

Marshal of the District

Appointed a marshal of the District of Columbia by President Hayes some objected because he might select colored bailiffs and all colored jurors for the courts and especially because a colored person in white kid gloves, patent leather boots and alabaster cravat had the job of introducing all visitors to the President of the United States.

Mr. Douglass served two terms and escorted outgoing President Hayes and incoming President Garfield from the Senate chamber to the East front of the capitol where the oath of office was taken.

During the lifetime of Douglass, he kept the teeth of the uncultured South continually on edge.

He served on the Commission to Santo Domingo; on the Council for the Government of the District of Columbia; was Minister to Haiti; was elector-at-large for the State of New York; was royally received at the home of a former slave mistress; and was welcomed to their tables by Secretary Hamilton Fish in Washington and by Robert Ingersoll, white atheist, in Peoria, Ill., when Christian hotel-keepers had previously barred their doors.

The White Wife

When Douglass (then serving as recorder of deeds), married a white wife, and was criticised both by colored and white friends, he defended himself by saying that he had married into his father's race instead of his mother's.

President Cleveland, a Democrat, ignored these "vulgar criticisms" and never failed to invite Douglass and his white wife to his grand receptions, and they never failed to attend. Not only were Congressmen and leading citizens in attendance on these levees, but diplomats from all the world and the Democratic President and his wife were as courteous to the Douglasses as to other guest

A Douglass Retort

"How do you feel," Frederick Douglass was asked, "when you are hooted and jeered on the Street on account of your color?"

"I feel," the great Marylander answered, "as if an ass had kicked, but had hit nobody."

Slavery - 1931

NEWS
ALBANY, N. Y

FEB 12 1931

Negro Assemblyman Pleads For Equal Rights for Race

James E. Stephens, in Lincoln Day Address at Capitol, Declares Emancipator's Dream Not Yet Realized.

Assemblyman James E. Stephens, New York city Democrat and the only Negro member of the Assembly, this morning made the Lincoln day address in the Assembly.

He pointed out the dream of Lincoln will not be fulfilled until every man is given an equal opportunity to rise or fall by his own efforts.

"The American Negro alone stands today as in 1860 as the challenge to American democracy," Assemblyman Stephens said. "This nation either must live up to the ideals of democracy or American democracy must fail. Either America will give to the 12,000,000 Negroes within its boundaries unfettered opportunity to live and work and play as other citizens, or 12,000,000 Negroes will constitute an imponderable mass of rising discontent."

He went on to say that it has been rightly stated that no race in the world's history has made such amazing progress in so brief a period of time. He pointed out that his race has acquired millions of dollars worth of property, established successful business enterprises and produced scholars, artists, poets and inventors.

Assemblyman Stephens stressed the point that the right to work and earn an honest living is the fundamental right of all people. He said "Negro youth, emerging from the schools eager, ambitious and capable, too often meet with shameless rejection in occupations above the level of the menial simply because they are Negroes."

"He wants a chance to develop himself to the best of his ability whatever that may be. He wants freedom from persecution, 'lynch law,' degradation, discrimination,' he said. "He wants the opportunity to participate in the industrial and commercial life of the nation as other citizens have done."

Assemblyman Stephens concluded his address by saying, "In so far as we follow the ideals of Lincoln we shall go forward. But if in the mad race for wealth and power, we forget the rights of man must always precede the rights of prop

erty, then the fate of this democracy is sealed."

Assemblyman Hails Lincoln in Speech

Amsterdam News

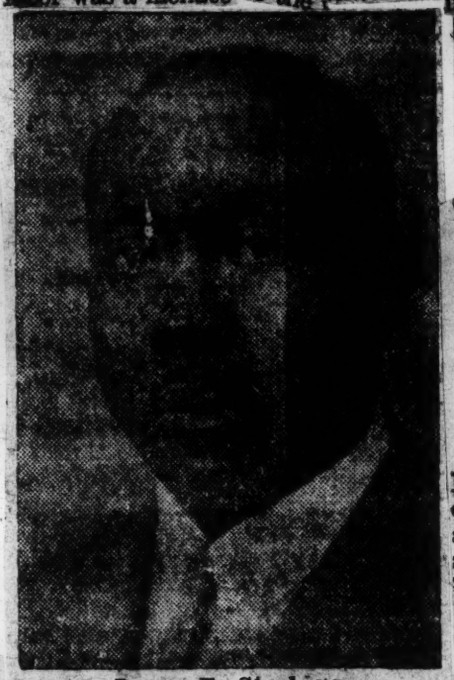
Stephens Issues Warning Against Inequalities Facing Negroes

2-18-31

ALBANY, Feb. 16.—Abraham Lincoln was hailed as an immortal American savior and the nation was warned against proscribing the rights and opportunities of Negroes when Assemblyman James E. Stephens of the Nineteenth district in Harlem addressed the Legislature Thursday on the 122d anniversary of the birth of the Emancipator. New York, N.Y.

Scoring the often repeated assertion that Lincoln wanted to save the Union and cared nothing for the slaves, Mr. Stephens offered this excerpt from one of the Civil War President's speeches: "Fondly do we hope, fervently do we pray that this mighty scourge of war shall soon pass away, yet if God wills it continue till all the wealth piled by two hundred years of bondage shall have been wasted and each drop of blood drawn by the lash shall have been paid for by one drawn by the sword, the judgments of the Lord are true and righteous altogether."

Continuing, he declared that Lincoln not only freed the black slaves, but also delivered the poor Southern whites from economic bondage. Slave labor was a menace to the whites and



James E. Stephens.

kept them from jobs and wages, the legislator told his hearers.

Striking at the present inequalities, Mr. Stephens said:

"The American Negro alone stands today as in 1860 as a challenge to American democracy. This nation either must live up to the ideals of democracy or American democracy must fail. Either America will give to the twelve million Negroes within its boundaries unfettered opportunity to live and work and play as other citizens, or twelve million Negroes will constitute an imponderable mass of rising discontent. Abraham Lincoln once said: 'This nation cannot exist half slave and half free.' No more can it exist with one-tenth of its citizens excluded from complete participation in its rights and privileges."

WASHINGTON, D. C.
NEWS

FEB 9 1931

LEGAL HOLIDAY ON FEB. 12, LINCOLN'S BIRTHDAY, ASKED

Rep. De Priest, of Illinois, Is Asked to Introduce Bill

Rep. Oscar De Priest (R., Ill.), the colored Congressman, has been asked to introduce a bill to make Lincoln's birthday, Feb. 12, a legal holiday.

Dr. Simon P. W. Drew, who is arranging a celebratration of colored and white for a joint celebration this year of the birthday of Lincoln and that of the late Sen. John B. Henderson of Missouri, author of the 13th Amendment, asked De Priest to introduce such a bill.

MONITOR-INDEX
MOBERLY, MO.

MAR 26 1931

'Aunt' Susan Roberts, 83, Recalls Days of Local Slave Markets Before Moberly Was a Town

By LEO BRANHAM.

Last Tuesday "Aunt" Susan Roberts, colored, well known to older residents of the town, and as far as known, the oldest ex-slave living here, observed her 83rd birthday.

"Aunt" or "Mother" Susan, as most of her friends address her, was born on the farm of William Roberts, March 17, 1849. The house in which she was born still stands at the end of Rollins street and is now known as the old Selby place.

The William Roberts farm included the land on which the town of Moberly now stands. It was homesteaded and entered in the United States Land Patent Office in 1841 by Mr. Roberts, and sold by him for $15 an acre to the Chariton & Randolph Railroad Company when that company extended their lines through this section of the state and the town of Moberly laid out in 1864.

Aunt Susan recalls her mother bringing her flock of nine pickaninnies and watching the gangs of workmen busy on the construction of the railroad at a point just opposite of the Wabash union station.

"No Town Here Den."

"Nawsah, dere wasn't no town here den. Dey was nothin' but prairie land. No trees nor nothin'."

Although 83 years old, after a lifetime of toil, Aunt Susan still eats "all she can get," can still see well enough to read and thread a needle without the aid of glasses, (she never learned to write) and is proud of the fact that she is now cutting her third set of teeth. Not much hair adorns her head, so she wears a skullcap continually. Outside of a shortness of breath that prohibits her "getting 'round" very much, she is fairly healthy.

Aunt Susan is a large woman. She more than fills the rocking chair in which she sits most of the day. "How much do you really weight, Aunt Susan?"

"Lor chile, ah don' know. Three, foa hundred anyway."

Until the Emancipation Proclamation issued Jan. 1, 1863 by President Lincoln that declared all slaves were "then, thenceforth, and forever free," Aunt Susan was owned by William Roberts. Her family, which consisted of her mother, father and eight brothers and sisters, were the only slaves owned by Mr. Roberts.

"Were you well treated, Aunt Susan?"

Loved Ol' Boss

"Yessah, we sho was. We all loved ol' boss Roberts. He was awful good to us slaves. Why he never whipped any of us 'cept me, an' he only whipped me once." Aunt Susan was whipped, she explained, as a result of a raid on a growing field of watermelons. According to Aunt Susan, she was a sort of ringleader in all the mischief indulged in by the Roberts pickaninnies. "But lawdy," she concluded, "how my mother used to tan my hide. Ah spect ah's pretty bad dem days."

Mr. Roberts was the kindest of masters, Aunt Susan says. "Ol boss" didn't compel the Roberts negroes to work very hard,—not any harder than they could stand anyway. And on Saturday afternoons all work on the farm was suspended and the rest of the day given over to the slaves as a sort of holiday. At night the slaves gathered for the weekly square dance. "An' we had some dances as was dances dem days," Aunt Susan affirms, "an' der was no drink' an' carryin' on like nowadays either. Law me, ah jus' gets to studyin' sometimes 'bout de ol' times. Dey was good ol' times alright."

For several minutes the aged negress stared into space, her thought occupied with thought of long ago scenes. "Yessah, if ah was young an' had my strength back," she continued, "Ah'd jus' as

soon be back as one of ol' boss' slaves, cause we wasn't really slaves. We's jus' like one of the family."

When Aunt Susan was ten years old her working days began, the first task assigned her being that of a nurse to the Roberts children. In after years she earned many a dollar as a nurse. Many of the town's old settlers are numbered among her patients.

The Slaves Courtin'

Aunt Susan was married at the age of 14 years. According to her, courtship and marriage was quite different among the negroes then than it is now. When the roving eye of the young negro swain finally alighted upon the lady of his choice, he went to ol' boss, declared his feelings, and begged permission to woo his lady. If "boss" said "no," the matter ended and he didn't "mess around no moh," Aunt Susan says. But if the owner of the girl slave gave his consent to the marriage, the suitor then made up a bundle of old clothes belonging to him, slipped around to the house where dwelled the lady of his choice and "chucked" the bundle of clothes into the young lady's house. If the "gal" wouldn't have him, the bundle of clothes was promptly and unceremoniously thrown out of the house. If the girl reciprocated the feelings of the suitor, the clothes stayed in the house, whereupon the negro lover led his bride-to-be in triumph to the constable who "said a few words an' dey was all married."

While on the subject of marriage, Aunt volunteered her opinions on marriage as participated today. Seeing much of the seamy side of marriage has rather warped her ideas concerning it. Her advice to young fellows is "Don't ever git married. None o' these gals nowadays is to be trusted. But if you do marry, marry an old woman." The wrongs of marriage elicited the additional observation that "times wasn't gittin' bad. Dey was past bad," and that it was a wild world these days. The drinking going on now is "scandalous," Aunt Susan affirms. "There goes — — now," pointing to a negro man passing the house, "he's half shot now."

Modern times have left Aunt Susan somewhat perplexed and bewildered. Now, "she wouldn't be surprised at anything."

Observing a cigarette brought forth, Aunt Susan was asked if she ever smoked. "Yessah, ah smoked a pipe once trying to cure the earache, forty years ago, an' ah been smokin' ever since."

"Do you smoke cigarettes."

"Yessah."

"Here then." And half the package were dumped into her lap.

"Thank ye sah. Thank ye. Now Ah can be independent for a day or two, and won't have to 'bum' off the children for tobacco. Ah's thinkin' 'bout quittin' smokin' tho', Ah spect my health would be bettah if Ah did."

Puffing deeply on her cigarette, Aunt Susan resumed her story of slave days.

One Slave Sold.

Only one of the Roberts' slaves was ever sold, she says. Becoming tired of the continual trouble which her father caused, a short, powerfully built negro who would fight on instant provocation, and who Aunt Susan says, was inclined to be "bad," "boss" Roberts sold him "down south." Aunt Susan and her brothers and sisters were too young to realize "what it was all about." Her mother took it very well too, she says. She married again soon after.

Despite his meanness, her father lived within a few days of being one hundred years old. Her mother died at the age of 69.

Imprinted on her mind as vividly as if it had occurred but yesterday, are scenes of the slave auctions staged in Huntsville many, many years ago. The auctions were conducted, it seems, by two men, whose names she instantly recalls, who went around the country buying up slaves. On the appointed day the slaves were brought to Huntsville and auctioned before the attending crowd drawn to the affair from miles around.

Watched In Awe.

Clinging to their mother's skirts, the little Roberts pickaninnies watched in awed, frightened and wide-eyed amazement the spectacle of slaves standing dejectedly on the auction block, submitting to doctors examinations and the handling of prospective buyers, feeling and testing their muscles, wives, husbands and children standing nearby piercing the air with their cries because of the impending separation of loved ones, and finally the actual "crying" of the slaves up for sale by the auctioneer. Slaves sold to buyers living at a distance were herded into railroad freight cars, the cars sealed, and the negroes shipped away like so many cattle. "Law, lots of dirty work went on at dem auctions," Aunt Susan says.

The children were too young to realize the full meaning of the occasion, and most of the grown-ups so ignorant that they too failed to gain the full import of such affairs and afraid to speak if opinions were held, so little was said about the auctions—openly. "At night," Aunt Susan said, "they whispered around in the slave quarters about these auctions."

This side of slavery, however, did not touch the Roberts negroes. With the coming of the order for the release from bondage of all slaves, instead of rejoicing ol' boss Robert's slaves were plunged into gloom. Like thousands of other negroes free for the first time in their lives, they were suddenly faced with the proposition of providing for themselves, and solely in charge of their own destinies. It was much like telling a child of ten or twelve years of age to go out into the world and shift for himself. Boss Roberts, however, did not stand by and permit any of his slaves to suffer. He gave a house and lot in the new town of Moberly just springing up to Aunt Susan's mother, and employed his former slaves on his farm and paid them wages. Aunt Susan and her husband removed to this house with her mother, and assisted in earning a living by hiring out as nurse, cook, or waitress. Up until 13 years ago when her health no longer enabled her to work, her entire life has been spent "hiring out" for service to Moberly residents. One of her earliest jobs was that of waitress at Pat Lynch's (Moberly's first citizen) boarding house. Her mother also worked for Mr. Lynch as a cook.

Doesn't Like Cities.

Eighty of the 83 years of her life has been spent in or near Moberly. For three years she lived with a son in Chicago, but she didn't like it there and was "worried 'bout things" till she got back home a little over a year ago Aunt Susan doesn't like cities There are too many tall buildings and not enough fresh air in them she says.

Why, even right now, she says she can go to live in St. Louis if she cared to go "Jack" Roberts, a grandson of ol' Boss Roberts and a street car conductor there, has been "after" her for some time to come and live with him, but Aunt Susan expects to end her days in Moberly. Here she was born and reared, all her friends live here—its home, she says. She lives with her daughter, Mrs. Anna Avery, on South Moulton street.

With the coming of warm weather, Aunt Susan plans to get out more and visit her friends, and especially to attend church. With taxi fares down to "two bits," she says she can now do much more "gadding about" than formerly.

She is the last of her family left in Moberly. She has two sisters in California that she has not seen for 35 years. She has five children, several grandchildren, and two great-grandchildren.

Aunt Susan has one ambition. She wants to live to be one hundred years old.

Slave Land Grant Rumors Stir [illegible]

WASHINGTON, (CNS.)— It was learned here last week through the office of Representative Oscar DePriest that rumors of a fund to pay ex-slaves $25 per month and an act giving each farmer 40 acres of land in Arkansas was causing a wide stir among the people of that State.

The communication to Mr. DePriest [illegible] of Walnut Lake, Arkansas.

According to Mr. DePriest, there is no law providing for a 40-acre grant to farmers and no such bill has been proposed in Congress.

As to a pension for ex-slaves no such law exists in the United States. A bill was introduced in the United States Senate, May 7, 1929, granting a pension to certain persons held as slaves on January 1, 1863. The bill was referred to a committee and no report has been made on it as yet.

FT. COLLINS, COLO.
EXPRESS COURIER
MAY 31 1931

In the Span of a Lifetime

We found a sale notice reprinted in an exchange. It was originally published at Versailles, Ky., 82 years ago.

"Having sold my farm, and as I am leaving for Oregon Territory by oxen train on March 1, 1849, I will sell all my personal properyt, excepting two teams of oxen (Ben and Buck, and Lou and Jerry), consisting of the following:

Two milk cows, 1 gray mare and colt, 1 pair oxen, 1 baby yolk, 2 ox carts, 1 iron plow with good mold board, 800 feet weatherboards, 1,500 fence rails, 1 60-gallon soap kettle, 85 sugar troughs, 10 gallons maple syrup, 1 barrel Johnson-Miller whiskey 7 years old, 20 gallons apple brandy, 1 40-gallon copper still, 2 spinning wheels, 30 pounds tallow, 1 large loom, 300 poles, 100 split hoops, 100 empty barrels, 4 sides leather, 12 wooden pitchforks, half interest in tan yards, 1 rifle with bullet molds and powder horn, soft soap, bacon, hams, lard, molasses, 6 head of fox hounds, all soft mouth but one.

"Also 6 Negro slaves, 2 men, 2 boys, 2 mulatto wenches, all together to one party, as I will not separate them.

Sale begins at 8 a. m. Plenty to eat and drink."

Negro slaves, 7 year old whiskey, muzzle loading guns and a contemplated journey of 2,000 miles by ox team. All in the very ordinary run of daily life in this country less than 85 years ago.

Living today are men and women who have seen all the marvelous changes which have taken place in this period of time. Changes the like of which will not find a paralled in any previous period of 1,000 years in man's history.

Human slavery, common practice among civilized mankind for untold centuries, abolished, tabooed by the nations of the world.

A journey by ox team which would mean many long months of plodding over uncharted areas, could be accomplished today by airplane in 24 hours flying time, not to speak of automobiles and railways.

These 82 years of progress have put present day generations of men further away from the men of 1849 than they were from men of the time of Christ, in material progress habits of living and social relations.

The seven league boots of scientific development made possible thru Christianity, have carried civilized man a great distance in the past 100 years. The railroad, the automobile, the airplane; all the machinery for farming; the telegraph, the telephone, the radio; applied chemistry, preventative medicines, surgery; spiritual understanding, human tolerance, service, all have carried man of today a long way from his brothers of 82 years ago.

We need to realize this and appreciate it more than we do. It may help us to better understand each other and the problems we are facing.

Slavery - 1931

Marshall Thompson Once Slave Was Hack Driver 49 Years

Globe

Nashville Man Has Seen History Made in Middle Tennessee.

By Lucia Brown
(In The Nashville Banner)

Talking to Marshall Thompson going on eighty, is like walking down history's crowded thoroughfares and finding them peopled not with cold and distant strangers, but with your own friends and acquaintances. Nashville Banner

For Marshall has lived through historical epochs the glories and tragedies of which will forever ring down the ages, and he has lived through them in Middle Tennessee, touching shoulders with the great men and women of his day and locale. All the people you've seen somewhere, whose names you've heard all your life, about whom your grandmother used to tell, have either ridden around in Marshall's hacks, talked with him, employed him or fought beside him. 8-14-31

Marshall Thompson has not always been free. His long and brightly varied career began in slavery, but when he was ten years old, the bonds that bound him and the rest of his race were suddenly burst asunder by the Emancipation Proclamation. Three of the years intervening between that time and this, Marshall has spent in fighting on the side of the Confederacy and as a prisoner of the Union forces during the Civil War. Forty-six of these years, he has been a public hack driver, the climax of his success in this interesting occupation having been reached just before the World War when he was owner and operator of a line of five hacks.

Marshall first saw the light of day nine years before the Civil War in a cabin near Spring Hill, Maury County, Tennessee. He was a slave of Captain Absalom Thompson and at the time when the Yankees and Southerners first started their scrapping, he was a lively little wooly head who was being reared in the whitefolk's house and waiting on his mistress, "Miss Mickey" Thompson, wife of Captain Asalom, veteran of the Indian Wars. He carried his mistress' "train," accompanied his young master, Rush Thompson, to school, and helped take care of the other young Thompsons; Elijah, Thomas, who was killed in the Battle of Shiloh, and J. T. S. Thompson, later a prominent doctor.

Part in the Civil War

Before his sixteenth birthday Marshall covered more territory and saw more new places than in all teh years that followed. It may not be said that he traveled farther, for his mileage during the hack driving episode must have far surpassed that which he piled up while with the army, but he did go a "fur piece" in company with the Confederate and Northern troops.

He joined the army in 1862 when Forrest's calvary came to camp on the Thompson's lawn in Spring Hill following the fall of Fort Donelson. When the soldiers left, he went with them, to wait on Colonel Starnes of the Fourth Tennessee Calvary. That was how he came to be present at battles and skirmishes at Tichamingo Creek, Brice's Crossroads, Miss., Tupelo, Miss., Athens, Ala., Franklin, Spring Hill, Chicamauga and Johnsonville.

At Athens Forrest's brigade captured a large number of Germans. Marshall was very much mystified with the conversation of these "Dutchmen," as were the rest of the Southerners, who had to get an interpreter before they could discover whence these hirelings came.

A runaway horse carried the young Negro Confederate across into the enemy lines during the Battle of Johnsonville. Here he found himself the captive of the Union forces, but outside of being taken away from his beloved Southern comrades captivity wasn't so bad for Marshall. He was not confined in a prison camp but kept to wait on the Yankee officers and he also found his brother across the lines, helping cook for that portion of the Federal forces. Marshall attended Captain (later Colonel) John Fuge at the Battle of Kingston Springs. Kept with the Tennessee regiment until he was mustered out in June, 1865. Marshall was with this regiment during the Battle of Nashville.

After the war, Marshall came home to Spring Hill, but early in 1866 he went up to Nashville, where he remained until June of the same year when cholera broke out in the city. He left town then and went back to Spring Hill, where, through the aid of the Thompsons, he was able to enter school for Negro children.

This school was kept by a Yankee named Elliot, and Marshall well remembers the day when a bunch of "outlaws," the tougher element in the section, came by and rocked the school. Elliot, whom Marshall says was a good man, willing to cooperate with the white people, trying to help the Negroes and teach them to live in accord wit htheir old masters, was almost worn down by his struggles with two bitterly conflicting elements in the neighborhood. He told the children that he did not know what more he could do, and, as the rocks beat like hall upon the side of the wooden schoolhouse Elliott knelt down with his group of pupils and began to pray. More respectable whites of the neighborhood, who were passing the place, and even some of the roughnecks were touched by the scene and came down to the school house and knelt with the children praying for a happy solution for their troubles.

Today Marshall Thompson remembers in details many of the activies of the Ku Klux Klan during these exciting reconstruction times. He has a great deal of respect for the Ku Klux law and says it worked better than the laws we have now.

Work in Old Hotels

In January '67, Marshall's father died and the young boy veteran came back to Nashville where he has lived ever since. He was successively bellhop at the old Stacey House, which was located where Lebeck's now is; night porter at the St. Cloud Hotel, where Cain-Sloane' now stands; table waiter at the Sewanee House, which stood on the site upon which Gray and Dudley later came to be; bellhop at the Nashville Inn, located on North Marshall St., and porter in the City Hotel on the public square.

Marshall witnessed much excitement in Nashville one evening in 1868, and almost had to spend the night out. It was during a political race and excitement was high. The supporters of the two opposing candidates were having torchlight processions and the confusion became so great that the Federal troups, under General Pennybacker, had to be called out to restore order. As a means of doing so they began locking up everybody they found on the streets. Marshall had been out during the evening and upon returning discovered that a large number of the soldiers were stationed between him and the hotel where he worked and stayed. As it happened, he remembered the Federal password which he had learned while a captive and by use of it was able to return home.

In 1870, Marshall quite the hotels and went to work for Mrs. Minnie Hudson, the mother of the girl who married the Rev. W. E. Ward, owner of Ward's Seminary, later Ward-Belmont. When he left Mrs. Hudson's in 1872 he went to work for Dortch and Haddox, located on the corner of Third Avenue and Union St.

Becomes Hack Driver

His career as a hack driver began in the fall of 1872, when he became an employee of Little & A. H. Robinson Transfer Company. Sixteen years later he went into the hack driving business for himself. Marshall says that it was entirely due to the goodness and kindness of his white friends that he was able to begin to operate his own hacks. During his years of service for the transfer company, Marshall had won the friendship of many prominent white people and these were more than generous to him.

Col. S. A. Pointer gave him a pair of horses; Col. Duncan Cooper gave him a horse; Nat F. Dorch, Sr., gave him a hack and the horses to draw it; Col. B. F. Wilson and Duncan Kenner each gave him a valuable horse. At a later date, the goodness of the white folks to the colored people who lived with them was again demonstrated to Marshall. The Negro hack proprietor was unable to get hay for his horses and upon remarking upon his difficulities to James E. Caldwell, Mr. Caldwell sent his colored friend a huge load of hay from his own barns. It lasted almost a year, Marshall says. Charles Caldwell, superintendent of the telephone offices, also befriended him. When Marshall's son got into difficulities in Memphis in 1912. Mr. Caldwell himself went to the West Tennessee city and helped the young Negro out of his troubles.

Many people of both local and national fame rode in Marshall's hacks . He was special driver for William Jennings Bryant when he visited in Nashville. He was the favorite driver of Gen. Richard S. Ewell, Col. Baxter Smith, Col. Ed. Baxter, Mrs. John C. Brown, Mrs. W. A Buntin, and many other prominent people of the section He drove Governer Patterson and his father about when the Governor was only a small boy.

But all good things must go some time and even so went Marshall's hack business. The advent of the "gas buggy" spelt ruin

for the horse-drawn hack, and his business broke up. Marshall became in 1915, the servant of Mrs. B. F. Wilson at her home, 3801 Richland Avenue. Today he is still serving the Wilson family, being janitor in the offices of the estate of the late Col. B. F. Wilson, who was the father of R. T. and R. M. Wilson, Mrs. John M. Gray and Miss Ida Bell Wilson.

Throughout his long and eventful life, Marshall has had a constant friend and companion, his old wife, who is now nearing her eighty-first birthday. For fifty-nine years Marshall has clung to the wife of his youth and with her has reared a family which has done well in the world. They now have four living grandchildren, two of whom are school teachers, one at A. and I. State Normal, and one of whom is a stenographer at Fisk. The fourth generation of Marshall's family is also rising in the persons of two young great-grand-children.

Philosophy and Opinions

From his eighty years as an American, Marshall has emerged with certain very definite ideas. In the first place, he's against the eighteenth amendment. Not that Marshall is a drinking man. Far from it. But he doesn't believe that you can legislate in a matter of this sort. The only way that you can stop drinking is to ask God to take away your craving fo liquor, Marshall says and gives his own experience as evidence. Forty-six years ago, on April 28 1886 to be exact, Marshall knelt down and asked the Lord to remove his desire for drinking. His prayers were answered, and from that day to this, Marshall has been an abstainer. But prohibition! That's a different thing. Prohibition, Marshall says, has ruined the country. It isn't "democratic."

Marshall doesn't think the women folk ought to be voting either. He has the old fashioned Southern attitude toward the ladies. He thinks it would be better if they didn't go out into the business world. The men ought to do the supporting. Not only would this be better for the men and women individually but it would be better for the world in general. Marshall thinks the hard times are due largely to all women going out and getting the men's jobs.

The old-ex-slave holders are the best friend the Negro has, Marshall declares. When the colored people were freed following the Civil War, they were "turned loose on a dry pasture." The only real friends they had were the Southerners, says Marshall who declares that "he has been with the South ever since emancipation and has voted the Democratic ticket ever since he received a vote."

Concerning Nashville, he believes that "the old town ain't what she used to be." Back in the old days, the city was much smaller, but according to this colored citizen, it had 100 per cent more life in it. You could go out at 1-2 o'clock at night and see more people on the streets of Nashville fifty years ago than you can today, he observes. The old time way of living was much more comfortable and sensible in every respect than the way people live today, Marshall believes.

Marshall is an active member of the United Confederate Veterans. He attended the annual Confederate reunion at Biloxi, Miss., in 1930, and has been to a number of smaller and more local veterans' reunions. He certainly does enjoy reunions. The white folks treat you so nice, give you everything you want and act like you are just one of them.

As a Confederate veteran. Marshall draws a pension, but he has done so only for the last four years. In 1927, Gen. Harvey Hannah and Gen. Charles T. Cate, of Knoxville, helped him to get this pension, going with him to the offices and acting as character witnesses.

Underlying everything that Marshall Thompson says is his feeling of perfect faith in the white. He thinks that he has been rewarded many times over for being obedient to the white people and that if the Negro race as a whole had depended upon the Southern ex-slave holders, it would have advanced much farther than it has.

"No white man ever did me wrong," says Marshall, for eighty years faithful to the lessons of his younger days.

From The Nashville Banner.

To "True" Slaves

A monument to "true" slaves will be unveiled by the National Society of the Daughters of the Confederacy at Harpers Ferry, October 10. The society's statement reads:

The project to erect a monument in memory of the slaves who remained faithful during the raid, has been planned by the U.D.C. for many years, but a plot of ground on which to erect it was only recently acquired.

John Brown, a Connecticut abolitionist with a criminal record behind him, planned in 1859 to overthrow the government of Virginia, set the Negroes free and arm them against their masters and then to occupy assailable points in other slave states.

In spite of the fact that John Brown's raid was heralded as one to free the slaves, not a single slave joined the conspirators in their attempted insurrection with the exception of one or two captured by Brown and forced to accompany him under compulsion.

The boulder to be unveiled by the U.D.C. will commemorate the loyalty of the Harpers Ferry slaves to their masters at this time.

So say the rebel daughters but what are the facts? DuBois's "Life of John Brown" says that seven of John Brown's twenty-two men who captured Harpers Ferry were colored.

Here is the list of heroes:

Shields Green, escaped South Carolina (black) slave (hanged).

Osborne Anderson, free, Pennsylvania born (mulatto) (escaped).

John Anderson, free, Boston (killed).

Dangerfield Newbly, free, Harpers Ferry (mulatto) (killed).

John Copeland, free, Oberlin, Ohio, (mulatto) (hanged).

Lewis Leary, escaped North Carolina slave (killed).

Jeremiah Anderson, free, Canadian (mulatto) (killed).

Of the slaves whom Brown freed and who aided him in the great battle for freedom, the total is unknown, but seventeen of them were killed in battle.

The account of John Brown's battle with Federal troops at Harpers Ferry contains such statements as these:

"Two slaves died fighting."

"Thousands of slaves were ready to fight in the ranks for liberty but Brown could not use them at present" (i.e., they had never handled fire arms).

"On the road we met several colored men; they immediately agreed to join us. They said they had long been waiting.

"They circulated the news and soon many colored men were in the town. Many of them were armed."

No one has any objection if the rebel daughters desire to erect monuments to true slaves.

It is important for us to note that twenty-three slaves or descendants of slaves fell at Harpers Ferry and that in the hearts of thousands more the spark of freedom flamed.

ENSLAVE IN SOUTH SEA

CHARGE MADE THAT BRITAIN AND FRANCE CAPTURE AND ENSLAVE NATIVES.

London, Sept. 7, 1931.—Slavery in a new insidious form is being developed in the South Seas and with the full knowledge of England and France.

Natives of the New Hebrides Islands are being carried off to work on English and French plantations on other islands of the South Sea group, where they are reduced to primitive slavery. These ships, depopulating many villages, have struck terror in the hearts of the natives, who have named these ships "thief ships."

This is the charge made by the Rev. R. de Voil, mission priest in the Diocese of Melanesia, who has just visited some of the slave islands.

LINCOLN'S COACHMAN LIVING

RAVENNA, Mich., Oct. 15—Serene and happy with memories of his service as coachman for former President Abraham Lincoln, William P. Brown, aged 93, has lived with his aged wife in a modest cottage near here for over 25 years.

Brown, a Civil War veteran, is believed to be the last man living to have been in the employ of the Lincoln family.

To the hundreds of visitors from all sections of the country who seek out his cottage, Brown is always willing and happy to relate his experiences.

Born in 1838 at Lockport, Ill., Brown enlisted at the outbreak of the Civil War. He survived 13 battles, with only one wound.

Brown paved the way for his later stewardship with the President when Lincoln passed through Bloomington during the war. Charles E. Boyer, a banker, jokingly bet Brown a new suit that he couldn't shake hands with the President. When Lincoln's coach drew abreast, Brown ran up to it and extended his hand, which the President clasped cordially.

Slavery – 1931.

ANTI-JOHN BROWN MEM. PROGRAM DRAWS PROTEST OF NAACP

Ned York, Oct. 9.—Unveiling of a tablet tomorrow at Harper's Ferry, West Virginia by the United Daughters of the Confederacy with inscriptions hostile to the memory of John Brown and a speech reported to be scheduled by Dr. Henry T. MacDonald, President of Storer College has drawn the spirited protest of the National Association for the Advancement of Colored People.

The NAACP has written a letter of protest to Dr. MacDonald urging him not to speak on the occasion and citing inscriptions on the tablet to be unveiled a memorial to Heywood Shepherd, a Negro slave. The tablet is to be a memorial "to all true slaves who remained faithful during the raid," and characterizes John Brown as a 'Connecticut Abolitionist with a criminal record behind him who tried, in 1859, to overthrow the government of Virginia and set the Negroes free," and also stating that "not a single slave joined the John Brown conspirators with the exception of one or two captured by Brown and forced to accompany him under compulsion."

In its letter to Dr. MacDonald, the NAACP says in part: "We feel that all fair-minded and intelligent people, white and colored, would deplore the participation by the President of Storer College, dedicated to the enlightment of youth and to historical accuracy, in such a ceremony, if the facts as reported to us are correct.

"This attempt to destroy the truth and the perpetuate a story that Negroes did not participate of their own free will in the struggle for their emancipation, and the effort to vilify the name of John Brown, will be heartily condemned by all individuals, North and South and of both races, whatever may be their opinion of the wisdom of the action of John Brown. May I on behald of the NAACP express the hope that the report which has come to us is not true and that if it is true you will carefully consider the principles involved in this situation."

BROOKLYN, N. Y.
EAGLE

OCT 13 1931

Daughters of "Rebs." Honor Negro.

The John Brown saga is marching on, whatever has become of John Brown's soul. It's enough to make the bitter old enthusiast turn in his grave to think of the organized Daughters of the Confederacy, with their president general as orator of the occasion, unveiling a memorial tablet to a Negro whom Brown's men killed.

Eli Thayer, who founded the Emigrant Aid Company to take enough hard-handed Yankees out to Kansas as colonizers to outvote the Missourians, in the troublous times which old Brooklynites will always associate with "Beecher's Bibles," the Sharps rifles which were Plymouth Church's contribution for Kansas defense; Eli Thayer, who never loved John Brown, in "The Kansas Crusade" quotes the New York Sun of November 27, 1887, as saying:

> In Kansas he dragged from their beds at midnight three men and two boys and hacked them to pieces with two-edged cleavers. * * * After this Brown slew an unarmed, inoffensive old farmer in Missouri. In his murderous raid at Harper's Ferry the first man he slew was a Negro engaged in the discharge of his duty at the freight station there.

It is this Negro, whose name was Hayward Shepherd, to whose memory the Daughters of the Confederacy unveil their tablet. Some cynic has said that if the Negroes of Virginia had been half as anxious to be free as John Brown was to set them free, the raid might have been a success.

The late John Sergeant Wise, son of the Governor under whom John Brown was executed, tells in his reminiscences how anxious he was as a boy of 12 to go with the soldiers from Richmond to Harper's Ferry. He got his little rifle, and, unobserved, crawled under a seat in the transport car. But before a start was made a voice he knew called out "Mars John, yo papa wants yo." And, kicking and struggling, the lad was dragged out by the big Negro butler, who had come from the Governor's mansion.

This, so far as we know, is the only humorous contribution to the John Brown saga. The subject doesn't seem to lend itself to humor. "His soul is marching on" is the shibboleth of Brown's admirers. "Fiend," "murderer," "anarchist" are the epithets of those who denounce him. He was the grandson of a revolutionary captain and a Mayflower descendant. He had Dutch and Welsh blood in his veins, but the stock of the Covenanter was dominant. The slayings in Kansas were frankly retaliation for the killing of an equal number of noncombatant members of the anti-slavery families. And Missourians did their full share of the manslaughter work.

One thing is sure, that though Governor Wise was legalistically right in letting John Brown be hanged, the blood of the martyrs is always the seed of the Church and martyrizing an enthusiast is perilous. If Brown had been sent to a lunatic asylum, the Civil War would certainly have been delayed, though the irrepressible conflict of sentiment would probably have brought it on sooner or later.

Barbara Frietchie in Black at Harpers Ferry

On the face of it there is nothing alarming in the dedication of the monument to Heyward Shepherd by the Daughters of the Confederacy at Harpers Ferry, West Virginia, Saturday.

Shepherd was the B. and O. watchman who was the first man to be killed by John Brown's men in the celebrated raid of 1859.

In its implications the invasion of a Northern state by the rebel daughters 67 years after the Civil War is as important as Confederate war time raids into Pennsylvania.

First of all there is the plain evidence that these Confederate dames are as much today fighting for the "lost cause" as their ancestors were from 1861 to 1865.

Second, they are seeking to justify secession by blackening the character of the abolitionists and glorifying slavery. So John Brown was referred to as insane and a criminal by the Daughters at the Ferry, Saturday, while frequent allusions to "black mammies" and "Uncle Toms" by the orators caused rebels in the audience to snivel audibly in their handkerchiefs.

Unfortunately our Confederate white women are always able to hoodwink into their ranks otherwise sensible persons black and white, and so on the platform Saturday sat the Rev. Dr. George F. Bragg, an estimable Baltimore citizen and rector of St. James P.E. Church. There also was the Rev. Henry McDonald, white, president of Storer College, at Harpers Ferry.

Dr. Bragg owes his freedom to men like John Brown; the Rev. Mr. McDonald owes his job to the fact that John Brown's raid made it plain that there were white men willing to die for Negro freedom.

While ostensibly the monument honored Shepherd, a freeman, the rebel women very plainly said that it was also a memorial to true slaves who stood by their masters during the war for emancipation.

Under such circumstances no black man should view with approval a movement to desecrate the soil which John Brown hallowed with his blood.

The AFRO-AMERICAN not only condemns the whole procedure but deprecates the fact that any Baltimorean or any of our college presidents had a share in it.

But such a dark setting as this had one flaming jewel in the person of Pearl Tattem, director of Storer College singers who furnished music for the occasion.

Though threatened by the rebel women, Mrs. Tattem, who was not on the program to speak, announced that she was the daughter of a Union veteran who fought for the cause that John Brown made holy, that slavery was a curse and her own eyes were turned toward the future and a new freedom for the Negro.

Here was an occasion which seemed to demand a Nannie Burroughs, a Mary Terrell, or a Mary Bethune. Our men, ordinarily reliable, deserted the cause, but a simple black Connecticut Yankee woman picked up the flag they dropped.

Sixty-nine years after Stonewall Jackson marched into Frederick, Maryland, the rebel daughters took Harpers Ferry to find this time a black Barbara Frietchie who—

> Picked up the flag the men hauled down.
> At her attic window, the staff she set
> To show that one heart was loyal yet.

RICHMOND PLANS MEMORIAL ASS'N FOR NAT TURNER

To Erect Monument In Honor Of Black Hero

RICHMOND, Va.—A tangible result of the celebration of the Centennial of Nat Turner's Insurrection held at Ebenezer Baptist Church in Richmond, Virginia, on August 21, when Professor Rayford W. Logan of Virginia Union University delivered the principal address is the organization of the Nat Turner Memorial Association.

The officers of the Board of Trustees already chosen are: Dr. W. T. Johnson, Pastor First Baptist Church, president; Dr. Junius L. Taylor, rector St. Philip's P. E. Church, first vice-president; Emmett C. Burke, president Consolidated Bank and Trust Company, treasurer; Professor Rayford W. Logan, executive secretary.

According to the Executive Secretary, the officers plan to incorporate the association and to launch a nation-wide appeal for funds with which to erect a monument to Virginia's black hero.

"Obviously," he declared, "the movement is designed not to encourage insurrection but to foster the spirit of freedom which Nat Turner exemplified."

The support of such leading citizens as Mrs. Maggie L. Walker, R. W. G. Secretary-Treasurer, I. O. of St. Luke; Dr. John Barco, vice-president of Virginia Union University; Reverend R. H. Johnson, pastor Sharon Baptist Church; and of the officers of the Board of Trustees is a guarantee of the sane and lofty seriousness of the

Many of the leading clubs and fraternal organizations of Richmond have also promised to support the movement, he said.

Contributions are being sent to Emmett C. Burke, treasurer, at the Consolidated Bank and Trust Company, First and Marshall Streets, Richmond.

Harper's Ferry Hoped that Dr. Bragg Would Stay Home

Afro American 10-17-31 Baltimore, Md.

Residents Could Not See How He Could Take Part in a Celebration Designed to Ridicule His Own People Storer College Singers Had No Heart in Celebration but Must Work to Stay in School.

By the REV. CALHOUN E. GREEN

EDITOR'S NOTE:—The Rev. Valhoun E. Greene is pastor of St. John Baptist Church, 512 East Street, Baltimore, Md. Res.: 1409 Orleans Street.

CUMBERLAND, Md.—On a trip down the Shenandoah Valley I stopped to talk with the natives of Harpers Ferry and Jefferson County apropos the monument to the "true slaves" to be unveiled at Harpers Ferry, Saturday, October 10, 1931.

It was gratifying to find that the better element of colored people speak in terms of indignation anent this throw back to the days of slavery.

I was much interested to know whether these colored people who lived in Jefferson County approved the movement. Emphatically they don't! I interviewed two restaurant keepers, three tailors, a Methodist preacher, two Baptist preachers, the janitor of the postoffice, a colored politician, a radiotrician, two school teachers, ten co-eds from Storer College and many others in diversified walks of life and they were all unanimous in their criticism and denunciation.

I could find only one man who was in favor of the monument and he was the "Uncle Tom" sort of fellow—volatile in his sycophantic regard for "his white folks." I found him on the courthouse grounds basking in the smiles and jibes of his white "friends." He was the pitiful exception.

These people (colored Jefferson Countians) have been told that a very prominent Episcopalian clergyman from Baltimore has been invited to participate in the unveiling exercises and speculation is rife whether he will accept. They wonder how he can actively or passively accept an engagement where the movement belittles and ridicules his race.

The site of this anarchronism was pointed out to me. It is adjacent a drug store, occupied by the Rexall Company. Here at this corner which is directly in front of the B. and O. station and in the shadow of the historic John Brown arsenal is the proposed site of the monument.

While I was visualizing this shaft with its long reach into the future, a bevy of girls from Storer College daintily tripped their way over to the postoffice on the opposite corner. Here was feminine charm, culture, refinement and everything else that is descriptive of feminine pulchritude. These lassies reflected their refinement, their association with the aesthetic in their modulated conversational tones, their modish attire, their lady-like deportment and in the absence of all that describes the boisterous, uncouth and tawdry.

My mind reverted to this potential monument which in a few days will become an actual substantial reality of hard, cold granite which will forever embarrass these and other young ladies and gentlemen who must read that their ancestors were slaves and that a so-called superior civilization claiming to be their mentors in ethical pronouncements, had erected a shaft in commendation to those ancestors who either from a spirit of cowardliness or ignorance had refused to rebel from the cursed yoke of bondage.

A monument because they preferred the degrading conditions of slavery!

What a travesty on the rightness and fitness of things! Nordic politeness! Southern chivalry! Faugh! The treatment of the Negro boy by the white people will forever be an indictment upon their conception of ethical probity.

Up here they tell me that the president of Storer College will make the principal address. One gentleman who lives at Harpers Ferry informed me that the better thinking people will be absent from this monument unveiling. He decried the fact that the College Glee Club would sing, but explained this inconsistency by saying that many of the boys were working their way through college and must accede to the requests of the higher-ups.

A number of freshmen confidently assured me that they would become interested in a special course of "iconoclastics." This was spoken with a twinkle of the eyes. My benediction upon that class. I think that we need to endow a chair of iconoclastics in all of our schools and colleges. The inferiority complex must be educated out.

Hats Off to Her

MISS PEARL TATTEM

the spunky little music director at Storer College, Harpers Ferry, W. Va., whose ire was aroused by a "black mammy" and an anti-John Brown speech made by Mrs. Leopald Bashinsky, president of the U.D.C. at a rebel celebration last Saturday. She is from Talsonia, Conn. In this particular case what

who said "all hate must be remembered" by the slave committee.

Nat Turner's Grand Daughter to Speak At His Centenary

Daily Worker

CHICAGO, Ill. — The granddaughter of Nat Turner will speak here on November 18 at 8 o'clock at 729 Oakwood Blvd., at the 100th Anniversary of the death of the leader of the slave insurrection of 1831.

11-01-31

This meeting will be used to carry on the splendid drive of the revolutionary here, who have given their lives in the struggle of the oppressed masses. A good musical program will be provided. All workers are invited. Admission is 15 cents. Unemployed workers free.

Negro Spy In Revolutionary War Revealed In State Record

RICHMOND, Va., Oct. 22.—(CNS)—Research recently into the musty old records of Virginia covering the period of the Revolution War has brought to light an interesting fact about the participation of Negroes in that war. While it is well known that in Massachusetts, New York and other colonies the Negro foot soldier and servant did valiant service for the newly formed confederation of American Colonies, the fact that Negro slaves proved efficient and valuable ...ies within British ra... remained undisclosed until a study of the Statutes-at-L...e of the Virginia General Assembly gave proof of this fact.

In Hensing's Statutes-at-Large for 1786 there is recorded an act of the General Assembly awarding freedom to the Negro slave of William Armistead of New Kent County, whose name was James, for his voluntary service as a spy for Marquis de Lafayette within the British lines in 1781.

The legislative act relates that James, with the permission of his master, entered the service of the marquis and "at the peril of his life found means to frequent the British camp, thereby faithfully executing important missions entrusted to him."

The act provided that James shall from the passage of the act enjoy as full freedom as if he had been born free. It also provides for the payment to Mr. Armistead of his slave's full value.

TWO RACES TO WORSHIP.

N.Y. Times 11-1-31

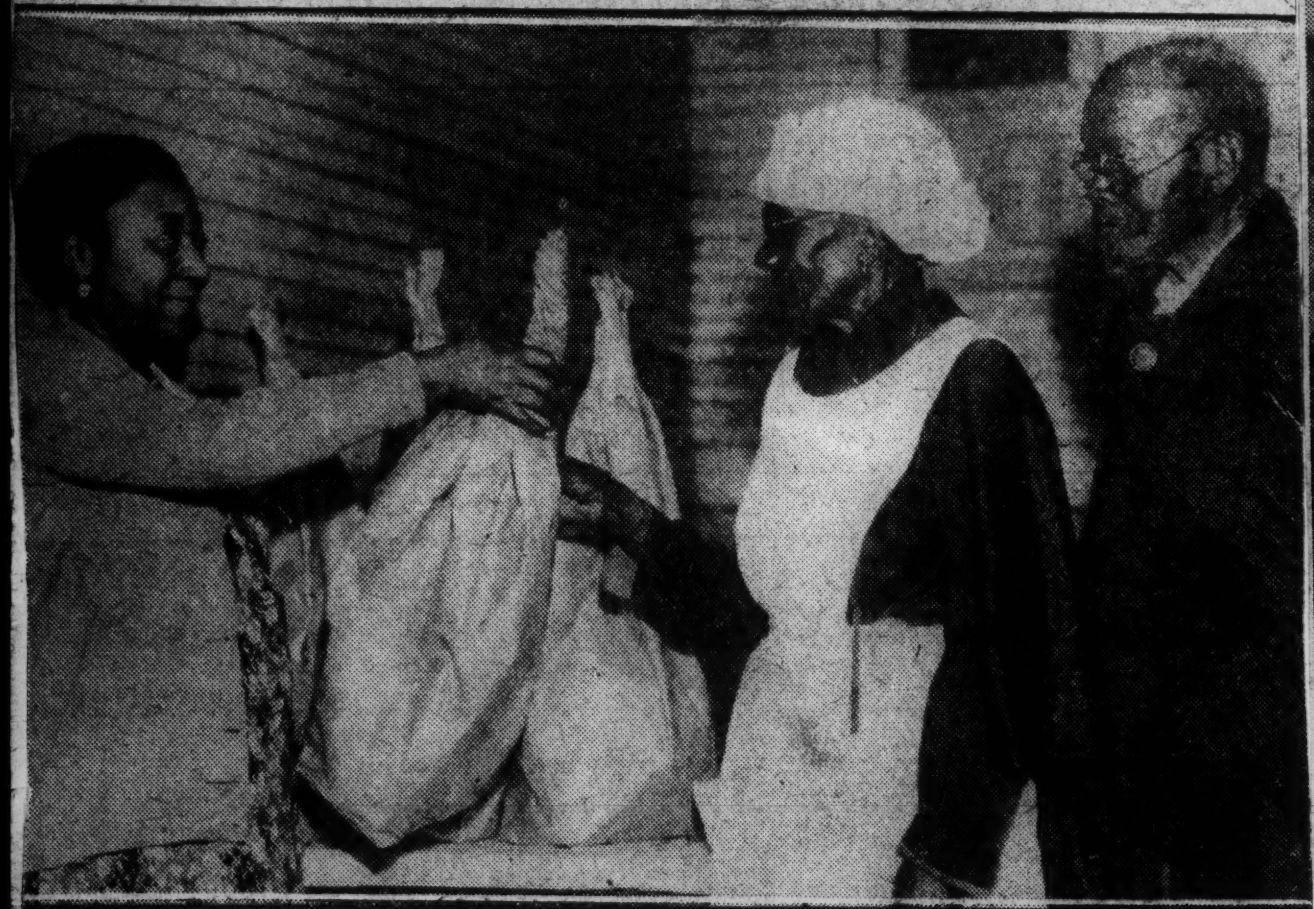
Portrait of Slave to Be Shown at Service in John Street Church.

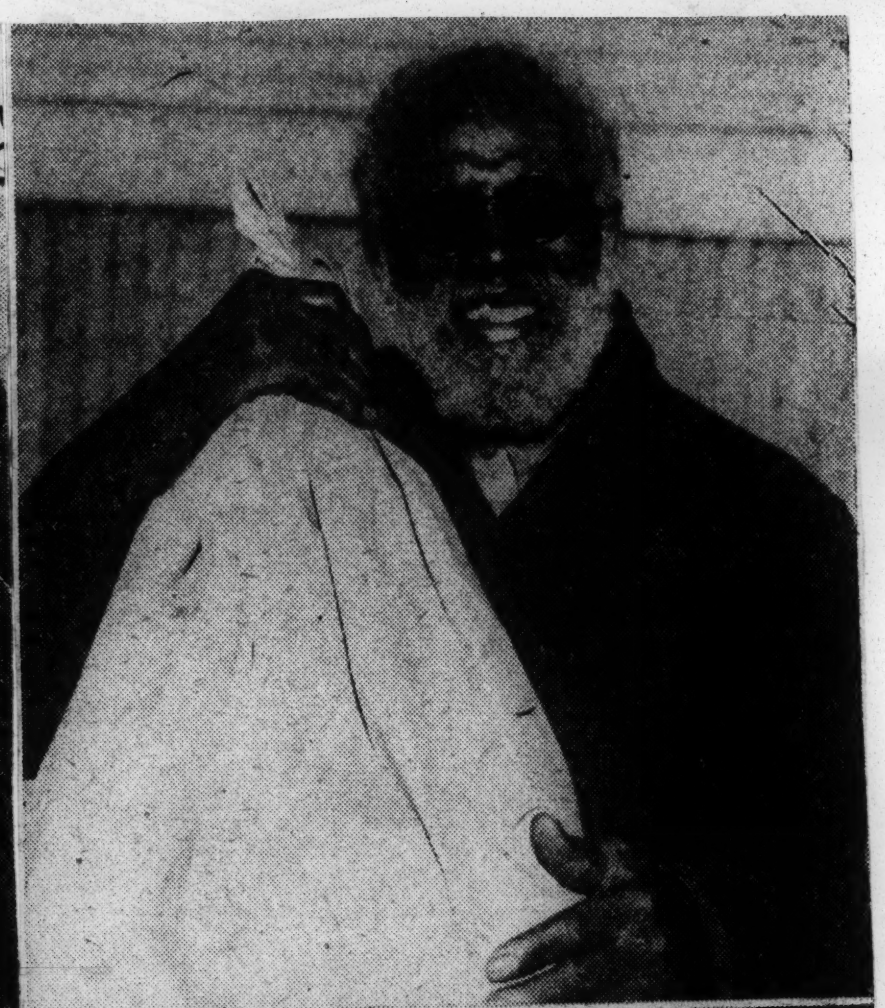
With their minds turned back to the days of Negro slaves in old New York and with the memory of one in particular, Peter Williams, freshly aroused by his portrait in Colonial garb, white and Negro Methodists will worship this afternoon in the old John Street Methodist Episcopal Church, 44 John Street, on the site of the first Methodist chapel in the United States. The church, the oldest Methodist congregation in this country, owned Peter Williams from 1783 to 1796, when it emancipated him.

Hundreds of Negro members of the Emanuel African Methodist Episcopal Church on West 119th Street will make a pilgrimage to the historic church for the service at 3:30 o'clock, in which religious leaders of both races will take part. The portrait of Peter Williams will hang in a prominent place.

Slavery - 1931

Former Slaves Frolic in Joyful Spirits At Holmes Institute Big Yuletide Party





It's "Chris'mus time in Cawlia" again and Uncle Tom Holland, only 97 years old, smiles his one-tooth smile as he receives two bags of "good eatin'" Thursday at the Christmas party given former slaves by the Ex-Slave Association at the Holmes Institute on Hilliard street. At the top, the wife of B. R. Holmes gives bags filled with "sidemeat, ca'wn meal, sorghum syrup and other good vittels," to Amelia Payton, 77, and Cornelius Hutchinson, 83. More than 60 old darkies gathered to sing, dance, shout and cut capers and to receive the food, clothing and cash given by white and colored people. Staff photos by Bill Mason.

BY ROY ROBERT.

Tottering on canes but with their eyes full of glee some 60 former slaves met Thursday to sing, dance, shout, receive gifts and at the end of a two-hour "Chris'mus frolic" depart saying, "Law, honey, white folks is jest like dey used to be."

It was the annual gathering of the Ex-Slave Association, founded by Rev. B. R. Holmes, which assembles each year on Christmas Eve to receive baskets of food, clothing and money donated by white and colored people, and gathered by younger negroes.

For the greater part the negroes were well beyond the three-score and ten years alloted, but the holiday season stirred their imaginations and memories of "dem good old days when a-plenty of side meat and a 'possum for Chris'mus dinner made mighty good eatin'." Despite their age they capered and danced, shouted hallelujahs—and wept.

They gathered in the auditorium of the Holmes Institute on Hilliard street, with Rev. J. A. Hadley directing the party. The Rev. Holmes and Rev. A. R. Cooper were principal speakers. Both recounted the lore of slave days and told the aged negroes that "white people now are just like they used to be—the best friend you ever had in the world."

During the more colorful descriptions of ancient Yule revels, the old darkies shouted many a hearty amen and two of them rushed down to the speaker on limbs stiffened with age but agile again at the recital of happy memories. Their eyes held tears, emotion "too much to stand sittin' out thar."

After the speaking it was time to sing those old songs which in antebellum days rang through the swamps and fields of Georgia. "Swing Low Sweet Chariot" roared from lusty throats, the old spiritual punctured with yips and shouts. "Lawd, I'se happy," and three older negro women clasped each other and wept.

Through a rich repertory they sang on and on, and when the Rev. Hadley attempted to stop them, they wouldn't "be hushed down—'cause it's Chrism'us." Through "Little David Play On Your Harp" and "Dem Golden Slippers" they roared, swaying bodies in time to weird rhythm.

Having their pictures made, they found time to philosophize and say their "white folks was mighty good to us." Many a veteran of the hoe and slow mule wistfully talked of the good old days when Christmas meant barbecued pork, striped stick candy for the children—and on that day of days, a cup of steaming rum punch or eggnog for the "big niggers."

Later they were each given a huge bag of foodstuffs, sidemeat, syrup, corn meal, sugar, coffee—and best of all things, a cut of succulent "po'k to bile in a pot o' peas." Cash gifts were also distributed.

Time to go and time for handshaking and the old darkies slapped backs and pumped arms. They may get hungry and cold during this winter, may these old negroes who helped make Dixie the cradle of American lore, but they will not go hungry today.

For they have "plenty of vittels for Chris'mus and maybe a rasher of sidemeat will be left for New Year's Day."

Ex-Slave Asks Santa To Pay Him 107th Visit

MACON, Ga., Dec. 24.—(AP)—Phil Townes, who was a slave of the famous Townes family of Virginia and Georgia, expects to enjoy his 107th Christmas tomorrow.

He "re-kons de white folks" will remember him with gifts and "believes dey ought a take cah o' me anyhow caws I been drouy heah so long."

Phil would like some new shoes—size nine, some underwear, a piece of meat and some fruit and nuts "if hit h'ain't askin' too much."

Seller And Buyer Of Slaves

It is a nice, but a perfectly valid, question in morals as to which is the greater offender—the seller or the buyer of some commodity interdicted by or under the ban of public morals? To make a concrete case of it—is the seller or the buyer of slaves the greater offender?

It is a well-known fact of history that Northern, as well as British and other, traders sold slaves to the Southern planters, while, at the same time, denouncing the purchasers of slaves for perpetuating the vile institution of human slavery.

Could or would the planters of cotton, tobacco, and cane have continued or even begun chattel slavery in the South had not slaves been offered them by Northern and British traffickers in slaves?

This may be countered by the query, would Northern and British slave-traders have carried on their nefarious traffic if there were not present or promising markets for their human wares?

And in either case, which of the two, slave-trader or slave-buyer, was the more guilty of breaking moral laws and customs?

The whole question has been a knotty one since the beginnings of human slavery, which must have been started in the dim dawn of mankind, for the human spoils of bow and spear, or of the stone ax and "kelt" were sold or bartered into slavery. The unmatched culture and arts of Greece were built upon the slavery of the Helots, a custom borrowed from the military race of Sparta, although slavery of some kind had been known and practiced for many centuries in all the highest and lowest civilizations.

It appears, from a communication by Fred W. Cross, military archivist, in The Richmond Times-Dispatch, that the Marquess of Lothian was quoted by Arthur H. Jennings in an earlier issue of that paper, as saying that some "202 slave-ships" entered the port of Charleston, South Carolina, in certain four years,

which Mr. Cross thinks he identifies with the years 1803-1807. Mr. Cross distributes these slave-ships as follows: 70 were owned in Great Britain; three in France (possibly France sold them because of the old Gaulish saying, borrowed by England, "slaves can not breathe in Gaul"); 61 in Charleston; 59 in Rhode Island (naughty little Rhody), and eight in other American ports."

Mr. Cross does not absolve Charleston from much of the blame or guilt, as the slave-markets of that ancient and revered city bought and sold the human cargoes of 39,075 blacks. The receiver may be as bad as the thief, but we have never heard a moralist condemn him as worse. In the era of Prohibition, even the hard moralists that stand behind the self-denying ordinance adjudges the seller of liquor as somewhat more wicked and vicious than the purchaser of the often misused poison. It is a crime, because an infraction of a law, to sell booze, but few hard-drinking American jurors would condemn as a sinner the law-abiding or law-evading citizens. . .including judges, ministers and moralists. . .who merely buy until it hurts. And listen to the glub-glub of that old toper, 'Umar Khayyam—you may spell his name differently, but he will not protest or care—

I often wonder what the Vintners buy
One half so precious as the Stuff they sell.

We quote from a not too mellow memory; but think that is about right.

We may be told that there would be no traders unless there was buyers of their human wares. But high-powered salesmen create trade. Our New England "Sam Slicks" were soon selling Bibles and rum. . .or selling the rum and giving the Bibles as broadus, or lagniappe or bait to the blacks, many of whom, no doubt, they later ensnared into slavery. The buyer has, indeed, been apotheosized in this age of depression and the lust for yellow gold. All the world is trying to sell the shy trafficker something. And one of him, like the sucker, is born every minute.

The new moralists would, if this dark traffic were being carried on in our markets today, be forced by their own formulae to acquit the buyers and condemn the sellers of slaves—particularly such as entrapped them in Africa, transported them in the horrible mid-passage, and offered them to the highest bidders on slave blocks and in pens.

But it is too remote a matter to disturb our daily meditation and dejection. It would be best to leave it to sophisters, metaphysicians, and jugglers of facts and truth. "We call the chessboard white, we call it black."—Columbia State.

Slavery -1932

N. Y. EVENING POST

MAY 28 1932

Negroes Remember Beecher

The presentation of a portrait in oil of "Pinky, the Slave Child," to Plymouth Church, Orange Street near Henry, Brooklyn, as a permanent memorial to Henry Ward Beecher's fight against slavery and his auctioning of the nine-year-old slave girl, "Pinky," from the platform of the church on February 5, 1860, to raise enough money to buy her freedom, will take place Thursday night.

The presentation address will be made by the Rev. S. T. Eldridge, pastor of Berean Baptist Church, and the speech of acceptance by Dr. J. Stanley Durkee, pastor of Plymouth. George E. Wibecan, past grand exalted ruler of the colored Elks in the country, who has been the leading spirit in organizing the plans for the Beecher tribute, will preside.

Other speakers will be the Rev. Jesse E. Moorland, D.D., former international secretary of the Colored Y. M. C. A., Mrs. Mary C. Lawton, past president of the New York State Federation of Colored Women, who will represent the Negro women of the borough, and the Rev. W. C. Brown, pastor of the Fleet Street A. M. E. Church. Claire Louise Lawton, a nine-year-old girl who is said to bear a resemblance to the Pinky of the portrait, will unveil the picture. The prayer will be given by the Rev. J. B. Adams, minister of the Concord Baptist Church, and the benediction by Dr. Durkee.

The choirs of the Negro churches of the borough will unite to sing several selections, among them, Beecher's favorite, "Love Divine All Love Excelling." The Brooklyn Choral Club, led by Charles T. Water; Christine Caldwell, soprano, and Lyndon H. Caldwell, organist, will also take part in the program.

Twenty-five young women who are members of the Louisa Fairweather Girls' Club of Brooklyn, will be the ushers. The portrait, which will be on the platform during the ceremonies, will later be hung in the Plymouth Arcade where there are many relics and mementos of Beecher's famous forty-year pastorate from 1847 to 1887 as the first minister of Plymouth Church.

The painting is the work of Harry Roseland, Brooklyn artist, who is known for his portraits of Negro life. It was begun five years ago, and recently purchased by a committee headed by Mr. Wibecan for almost $1,000. It depicts the memorable event when $1,500 was raised among the congregation of Plymouth to purchase a little Negro girl's freedom—an event which astounded the nation.

"Pinky's" freedom was purchased for $900 and the remainder of the money used for her education. In 1927, on the eightieth anniversary of Beecher's first sermon in Plymouth, Mrs. Rose Ward Hunt, wife of a retired Negro lawyer, and herself the little "Pinky" of slave days, came back to speak in Plymouth Church.

Invitations to attend the presentation have been extended to Borough President Henry Hesterberg, Supreme Court justices and political and civic leaders of the borough. The George P. Davis Post of the American Legion and the Phillips Camp of the Spanish War Veterans will attend. Three Negro Civil War veterans, who are members of William Lloyd Garrison Post 207, G. A. R., are also expected to be present. They are Pierre Zeno, Pierre Henry and John Ferguson.

REVIEW

Louisville, Ky.

MAY 25 1932

WIFE SOLD AT PROFIT

Few of the present generation, particularly in the north, know that before the Civil war a great many negroes in the south owned other negroes as slaves. Some interesting facts concerning the subject are given in Prof. Carter Goodwin Woodson's book, "Free Negro Heads of Families."

He shows that as far back as 1830 one-seventh of the negroes in the country were free, some of them rich, owning large plantations and other valuable property. In 1857 one negro in South Carolina owned 200 slaves, in Louisiana four negroes owned respectively 91, 89, 50 and 47 slaves. Many others owned smaller numbers, it being estimated that 40,000 free negroes owned nearly 100,000 slaves at one time.

The story is told of a Charleston negro who admired a female slave owned by a neighbor and bought her for a wife. Later on when she had failed to behave herself as he thought proper, he sold her at a profit of $50.

Memory of Late Henry Ward Beecher Honored By Negroes of Brooklyn In Special Service at Plymouth Church

Age 6-11-32

Negroes Brooklyn N.Y.

At almost the same spot where Henry Ward Beecher moved his congregation to tears on Sunday, February 5, 1860, when he sold into freedom the slave child "Pinky," from the pulpit of Plymouth Church, Orange and Hicks street, the $1,000 picture done by the Brooklyn artist Harry Rosland, was presented to the church in an eloquent address by the Rev. S. T. Elridge, pastor of the Bereah Baptist Church on Thursday evening, June 2. The Rev. J. Stanley Durkee former president of Howard University, and now pastor of the historic church accepted the picture in behalf of the church.

The picture was given as a lasting token of the appreciation of the citizens of Brooklyn to Henry Ward Beecher or his crusade against slavery.

Several hundred colored and white persons witnesses the presentation.

The services opened with a scripture lesson, read by Dr. Edward Ernest Tyler, pastor of Bridge Street A. M. E. Church. The invocation was by the Rev. James B. Adams, pastor of Concord Baptist Church.

Prior to the presentation of the picture whic his on canvas and is 6 1-2 by 5 feet, it was unveiled by Claire Louise Lawton and Mrs. M. C. Lawton.

In his presentation address D. Eldridge stressed the greatness of Beecher as a man and a minister and called the platform on which he stood "hallowed" ground. These thoughts were emphasized by the other speakers. George E. Wibecan a post office employee, who was the moving spirit behind the purchase and presentation and who served as chairman of the committee, presided.

Dr. Durkee Accepts

In accepting the picture Dr. Durkee lauded the achievements of the Negro since Emancipation and also told how he visited Pinky as a grand -mother in Washington in 1927 before her death in 1928. He brought her back to visit the church. She visited Plymouth as the dignified, whitehaired Mrs. Rose Ward Hunt, the widow of a lawyer. It was the only visit she made after her freedom was bought and her education provided for by the $2,000 that was given by the congregation on that memorable Sunday morning February 5, 1860 following Beecher's fervent appeal.

Other speakers were; Dr. Jesse E. Morland, former international secretary of the Y. M. C. A.; Mrs. M. C. Lawton, former president of the Empire State Federation of Women's Clubs; Dr. W. C. Brown, pastor of Fleet Street A. M. E. Zion Church; and Dr. George S. Stark, pastor of Siloam Presbyterian Church.

Beecher's favorite hymn, "Love Divine all Love Excelling," was sung by the united church choirs. They also rendered other selections. The Brooklyn Male Choral Club of which Charles Waters is the leader captivated the audience with its singing of several spirituals. Mrs. Christine Caldwell sang in a very pleasing manner a solo, "Hear Ye, Oh Israel."

Veterans of three wars were represented at the services. On the platform were Commander Pierre Zeno of the William Lloyd Garrison Post 207 G. A. R., and his comrade Pierre Henry. In the audience were contingents of the Admiral Philip Camp No. 18 o fthe United Spanish War Veterans Association and the George P. Davis Post No. 116 of the American Legion.

Members of the Louise M. Fayerweather Girls Club acted as ushers.

The picture which shows the dramatic moment when Beecher, standing beside the pulpit which is now Amherst College, put his right hand on the 9-year old girl and raising his left hand in the customary mannr of the Southern auctioneer, cried "What am I bid? will be hung in Plymouth Arcade where there are many relics of Beecher's memorable forty-year pastorate.

Mr. Roseland, the white artist painted the picture started it about five years ago.

George E. Wibecan and a group of her colored citizens started a movement to buy the picture. In the course of time they raised $1,000 which was the price of the picture.

Among those on the committee that fathered the movement were the Revs. James B. Adams, W. R. Lawton, George Frazier Miller and S. T. Eldridge. Arthur L. Comither, executive secretary of the Carlton Avenue Branch of the Y. M. C. A.; Mrs. Gertrude Brawner and James W. Williams. John H. Dickerson was secretary of the committee.

Elected President of Ex-Slaves Association

Cond

BIRMINGHAM, Ala.—(ANP) — For the twentieth time, Simon Phillips, 85 years old and one of the young men in the organization, was elected president of the Ex-Slaves Association of Alabama at its annual convention in this city this week. W. L. Cole was elected vice-president and E. M. Crockett, secretary.

5-27-32

The association is composed of about 1,500 former slaves in this state whose ages are said to range from 70 to 118.

Plymouth Accepts Beecher Portrait

Committee Presents Painting of Slave Girl and Abolitionist Who Rescued Her

From Life of Bondage

On almost the same spot where seventy-two years ago Henry Ward Beecher, the abolitionist preacher of Plymouth Congregational Church on Hicks and Orange street, auctioned off "Pinky," the nine-year-old slave girl, a representative audience of colored and white people, numbering 2,000, gathered Thursday evening and paid eloquent testimony to the minister during the presentation of an oil portrait to the historic church by Negro citizens headed by George E. Wibecan, past exalted ruler of Elks.

The portrait, a life-size painting of Beecher and Pinky, the little girl whose freedom was bought on a Sunday morning in 1858, as the crusader against slavery moved the congregation to tears, depicts in authentic detail Beecher standing in the pulpit, which is now in Amherst College, with his right hand on Pinky's head and the left in the customary manner of an auctioneer. It is the work of Harry Roseland, and measures five feet across and six and a half in height.

After the unveiling by seven-year-old Claire Lawton, the presentation was made to the Rev. Dr. Stanley Durkee, former president of Howard University, on behalf of the church which he now pastors, by the Rev. Dr. S. T. Eldridge, a member of the citizens' committee and pastor of Berean Baptist Church. In accepting the picture Dr. Durkee recalled that he visited Pinky in Washington, D. C., before her death in 1928.

He also brought her to Plymouth in 1927 as the dignified, white-haired grandmother, Mrs. Rose Ward Hunt, widow of a prominent Washington lawyer. It was the only visit she made since the morning when her freedom was bought and her education provided for by the $2,000 raised in response to Beecher's appeal. The gift will hang in the arcade of the church with other relics that were dear to the crusader.

Mr. Wibecan, moving spirit in the raising of $1,000 for the purchase of the picture, was the master of ceremonies and in a brief address commended Beecher for his work as man and minister. Dr. Eldridge said that Beecher's work had not been in vain, referring to the advancement made by the Negro since the attainment of his freedom and the sacrifices made by colored Americans when called upon to serve the country.

There were seated on the platform two Civil War veterans and in the audience were contingents from the Phillip Camp of the Spanish War Veterans and the George P. Davis Post, American Legion. The Civil War Veterans were Pierre Zeno, 1590 Prospect place, and Pierre Henry, 560 Washington street, members of the William Lloyd Garrison Post 207.

The ceremony was opened with scripture by the Rev. Dr. Edward Tyler of Bridge Street A. M. E. Church, followed by invocation by the Rev. Dr. James B. Adams of Concord Baptist Church. The speakers were the Rev. Drs. W. C. Brown of Fleet Street A. M. E. Zion; George S. Stark of Siloam Presbyterian Church; Jesse E. Moorland, former international secretary of the Y. M. C. A. and Mrs. Mary Lawton, former president of New York State Federation of Women's Clubs.

Musical selections were rendered by the United Choirs of Colored Churches in Brooklyn, which sang Beecher's favorite hymn, "Love Divine All Love Excelling," the Brooklyn Male Choral Club that gave a group of spirituals and Mrs. Chirstine Caldwell, who sang "Hear Ye, O Israel." The ushers were members of the Louisa Fairweather Girls' Club.

Historic Portrait

(Courtesy Times-Standard.)

THIS REPRODUCTION shows Henry Ward Beecher asking bids for the slave girl, Pinky, who was purchased by Plymouth Church and given her freedom. The portrait will be presented to Plymouth tomorrow evening.

Dropped Stitches in Southern History

J. L., Shreveport, La.

"I am interested in knowing something authentic about the body servant of General Jackson who lived at the Hermitage until a few years ago. What was his name, when did he die, and any information you can give about him."

Answer: Mrs. Mary C. Dorris, who wrote "Preservation of the Hermitage," 1889-1915, annals, history and stories, published in 1915, devoted a chapter or two to "Uncle Alfred," and we take these notes from her book: "When the Ladies' Hermitage Association was given possession of the Hermitage, it was also given a ward in the person of Uncle Alfred, the old colored man who for so long told the story to visitors. He was one of the most interesting characters in all Tennessee. Born a slave on the Hermitage farm, in the smaller of the two cabins forming the kitchen of Gen. Jackson's frontier house, Uncled Alfred had never lived anywhere but at the Hermitage. Uncle Alfred was a thorough type of the plantation negro. He possessed all of his characteristics, cherished all his superstitions, and, despite constant association with educated white people, spoke his language and used his dialct. . . Uncle Alfred was very chivalrous and courteous in his own characteristic way, which served him well when he became the guide at the Hermitage. . . He was very intelligent, was a full-blooded negro, and had he chosen, could have been a leader among his people. He had a marvelously retentive memory and could tell by the hour stories of the history of the Hermitage, of the early Indian wars, and of the crowning victory at New Orleans. He remembered the names of the generals of officers with whom Jackson was associated, knew the names of statesmen and politicians, was perticularly apt with dates. Uncle Alfred came from a very long-lived family and nearly attained the century mark. So did his mother and his grandmother. . . When he died, the Ladies Hermitage Association superintended his funeral and interment, burying him in the garden near the "old marster" he had loved so loyally—a last longing desire with him. His funeral was characteristic and in keeping with the long life he had lived. His body was brought from his cabin and the casket set in the hall where, sixty-four years before, he had been married. More white people attended his funeral than colored ones, and the services were conducted by both white and colored preachers. The colored people sang "On Jordan's stormy banks I stand", a favorite with the old man. A neat stone marks Uncle Alfred's resting place, inscribed: "Alfred Jackson, 1803-1901, a faithful servant." It is located just north of the tomb of General Andrew Jackson." Lately there died in Nashville another colored man almost as widely known and respected as Uncle Alfred, also born on the Hermitage farm, John Fulton, nephew of Uncle Alfred and his wife Aunt Gracey, but better known as Uncle Remus, who later lived at Wesley Hall on the Vanderbilt campus. He also had a most unique funeral. He was 96 years old and was mourned by hundreds of students who had been entertained in his room on the campus with his Uncle Remus stories and the muisc of his guitar.

Clipper
Elba, Ala.
SEP 23 1932

A LINK WITH THE PAST

Down in the village of Plateau, near Mobile, lives Cudjo Lewis, described by W. H. Blumenthal in the New York Evening Post as "the most historic negro in the United States," a title well bestowed.

For Lewis is the last living of all the slaves brought from Africa to this country, and made the trip on the Clothilde, last of the slave ships to bring a cargo to our shores, on the last trip of her unholy traffic in 1859. Lewis is supposed to be 94 years old.

With 109 others of the peaceful Tarkar tribe in Africa he was captured by the more savage Dahomeys and sold to the white slave trader, Captain Billy Smith, of the Clothilde. The unfortunates suffered indescribable hardships during 70-day voyage, being kept most of the time in the foul hold of the vessel with only a scanty allowance of bread and water for subsistence.

They were finally landed on the Alabama coast and soon after sold to various masters, whom they served faithfully. After the Civil War they gathered together to form a colony at Magazine Point, where they were employed in a shipyard. Later they bought some land and engaged in truck raising.

But one by one they passed away, leaving Cudjo Lewis as the only link between the African slave traders and the present. He still cultivates his garden and serves as sexton of a nearby negro church, in the grave yard of which his wife and six children are buried. He told Mr. Blumenthal: "Some of dese days I tek time to die. When I go, I ain't got far to go."

Slavery—1932

PLANS FOR PILGRIMAGE TO HONOR JOHN BROWN AT RESORT, SET AGAIN

By J. MAX BARBER

PHILADELPHIA, Pa., May 5.—The time is close at hand for the annual pilgrimage of the John Brown Memorial Association to Lake Placid and the grave of John Brown. In spite of the constant and hard work of a small group of people in Philadelphia, New York, Springfield, Mass., Harpers Ferry and Kansas City, Mo., the John Brown Memorial Association is a very vague thing in the minds of most people who have ever heard of it. Few people outside of the Association know anything of the objects of the organization and of the pilgrimage.

For eleven years Dr. T. Spotuas Burwell and your humble servant have made the annual pilgrimage to the grave of John Brown, the old abolition hero. For ten years a large group of people from Philadelphia and New York have joined us in this pilgrimage. On three occasions, Springfield, Mass., has sent pilgrims to join us. One year we had pilgrims from Philadelphia, New York, Springfield, Boston, Asbury Park, Harpers Ferry and Kansas City. The John Brown Memorial Association has been organized for ten years and incorporated for five.

The Association was organized for three definite purposes.

To make annual pilgrimages to John Brown's grave on his birthday.

To rescue John Brown's name from that odium which had been heaped upon it by the enemies of freedom.

To build a monument to John Brown.

The pilgrimages have been maintained. Each year, rain or shine, we have set out on our long journey to Lake Placid over the old underground railroad route, in order to be there on May 9 to lay a wreath on the grave. These pilgrimages have received wide notice in the local press of that section of New York and general notice in the Associated Press dispatches. They have attracted all classes in the Northwoods country so that there have always been great crowds to greet the pilgrims.

John Brown's name has been so far rescued from that obliquy that the slavocracy succeeded in piling on it that counter movements have been started and new books written in an effort to check his growing popularity.

More than $4,000 is now in the bank of Lake Placid to our credit on our monument fund.

Thus it can be seen that some progress is being made.

Dr. Burwell and I were the original pilgrims in 1921. We were received in the town of Lake Placid like conquering heroes. The public schools were closed in order that the children might have an opportunity to attend the memorial exercises at the grave. The celebrated Lake Placid Club sent a delegation to welcome us. The town sent an official committee of welcome. A vast throng had assembled around the iron enclosure where the remains of all that is mortal of the old martyr rest. We reverently laid on the grave the first flowers that any colored people had placed there, at least ceremoniously, since Brown was buried in 1859. At night we held a mass meeting in the largest church in the community. The building was crowded to overflowing.

It was not our intention to start annual pilgrimages to John Brown's grave. At my instigation the Philadelphia N. A. A. C. P. had commissioned two of us to go and lay a wreath on the grave in the name of the American Negro. It was the generous reception given us by the people of Lake Placid which decided us to continue the pilgrimages.

Each year since the pilgrimages have grown in importance. They are now looked forward to by the people of Lake Placid as a part of their annual program. The pilgrimage is an event in the Northwoods. We have established contacts up there which, to say the least, few Negroes have anywhere else. There is a respect for us which I have not seen given to any colored group in any of their conventions. Literally the town is ours while we are there. The best cottages in the village are at our disposal while there. And these white people delight to accommodate and serve us. Just this morning I had a letter from one of the finest women in Lake Placid in which she says: "I always enjoy having the pilgrims in my house." The town hall is open to us both for our business sessions and for our mass meeting. The Chamber of Commerce, which always cooperates with us in all arrangements, surrenders its rooms in the town hall for our business sessions. The great Lake Placid Club graciously stages an organ recital for us and prints its program on its daily bulletin. The ladies' auxiliary of the American Legion gives us a banquet and one of the leading ladies of the village gives a tea in our honor. The best citizens of the community join wholeheartedly in the celebration.

The people of Lake Placid honor us because we honor John Brown. He is a kind of saint in that part of the country. It was from there that he started out on that last long journey to go down to Harper's Ferry to hurl a thunderbolt in the face of slavery. When his body was brought back by his devoted wife they reverently laid his body to rest amidst the mighty hills he loved.

The John Brown Memorial Association honors John Brown as the great forerunner of freedom. If he had not died as he did; slavery might not have received its death blow nearly as soon as it did. The Association is trying to raise a fund of $25,000 to put up a monument at his grave in the name of the American Negro. We believe in keeping alive the memories and green the graves of those who died that we might be free. We invite everybody to join us in our pilgrimages and in helping to raise money to build the monument.

The Philadelphia pilgrims start on the morning of May 7. The motor caravan stops at the Holmes House in Saratoga that night. On the 8th they arrive at Lake Placid. The headquarters in Lake Placid will be at the Mapledale Cottage. Sunday evening the services of the Community Church will be turned over to the pilgrims and the address will be by Dr. C. V. Roman, of Quebec, on "Slavery in Canada." The business session will be Monday morning and the Memorial services at the grave Monday afternoon. If there is any one who reads this and wishes to join the pilgrimage, please notify me through The Courier.

DEPRIEST'S BILL TO PENSION EX-SLAVES STIRS NATION-WIDE INTEREST AND MUCH COMMENT

Proposes To Cancel 11 Billion Debt To Those Once In Bondage With 36 Million In Federal Pensions

4-2-32

WASHINGTON,—(ANP)— Calling upon the members of Congress to make some gesture of support toward the more than 100,000 ex-slaves above the age of 75 years who now live in the United States, as partial expiation for the sin of working their forbears during 244 years without compensation, Congressman Oscar DePriest placed his bill for the pensioning of former slaves before the house of representatives Saturday, March 19, in what constituted the longest speech he has made during his two terms in Congress.

"Since we have been talking in this country so much about old-age pensions, I think the members of the House should know that if America owes a pension to any class of people it owes a pension to those who had their best days taken from them," Mr. DePriest declared amid applause.

"I want to say that these of my racial group were never known to be disloyal, not only to America but to the individual slave masters. None has committed treason against our Government, either in the nation, state, or locally.

"They cultivated the soil, hewed the wood, draw the water, and protected the virtue of the wives and children of those who held them in bondage. No greater loyalty can humankind show in any place in history.

"This bill, as you will note from its contents, provides for a pension of $30 a month to each ex-slave living who has arrived at the age of 75 years or over.

"According to the Federal census, taken in 1930, there are not to exceed 100,000 ex-slaves living past 75 years of age. According to actuarial departments of large insurance companies, people past 75 years of age have an average life of between six and seven years. So we could not be put to a great deal of expenses in paying this pension which would cost the American people about $3,600,000 per annum, plus administration expenses which may amount to over $1,000,000, covering a period not exceeding 10 years.

"I shall herein insert a table showing 113,446 Negroes 75 years of age and over, of which not to exceed 100,000 are ex-slaves.

"I want further to call your attention to the fact that nearly all this money would, under this act go to states lying South of the Mason and Dixon line, and that is where it should go, because the great majority of these people live there.

"I also wish to insert herein a table showing how I arrive at the sum of money these people could have earned at gainful occupations if they had had an opportunity to work for a living like other American citizens. This is based upon one-half the total population. The youngsters were put to work in the fields between the ages of 10 and 12, so one-half or over must have been employed.

"Beginning in the year 1619, including those brought over on the Dutch trading ship, and other cargoes brought in by other ships, we presume there must have been 1,368 of them here. Increasing that at the rate of 30 percent per 10-year period, the total will show you how they increased and what their annual salary should have been and also what the 10-year period would have been, and this is compiled on a 10-year period as that is the basis of the census. The first census we had was in 1790, wherein the slave population speaks for itself. The increase for every 10-year period amounted to between 28 and 33- 1-3 percent, so we find in the year 1790 there were 697,624 slaves, and prior to that time I estimate that every 10-year period the population would be reduced 30 percent, which gives me the figures the table shows.

"The total amount earned by those ex-slaves, at $50 a year, would be $3,365,117, 850. At 3 per cent per annum, not compounded, for 70 years would be 2.10 percent, or $7,966,892,535, and a grand total principal and interest, of $11,332,070,385.

"It does appear to me that the great American people, philanthropically inclined as they are, would under this act, and just what it will cost the Government to put this law into execution, and what amount the Negroes 75 years of age and over, of be justified in pensioning its ex-slaves, and take care of these poor people who have earned if he has which it is estimated 100,000 could not had an opportunity in life, thus had the opportunity like other American-qualify for compilation gives a total of 118,466 $4,000,000.) assisting them in making their last days. You will find a set-off in the proposed law. "The bill provides a pension of $30 table against the cost of administration under the law. days in a measure their best days. "You will note that one tabletration of the act which will amounts month, or $360 per annum. shows how many there are living into less than $40,000,000, as against Cost To Government such state who will receive benefit their estimated earning capacity, in-100,000, at $30 per month, cluding interest, of $11,332,070,385. or $360 per annum.... $ 3,600,000

United States 1930 census period of 10 years ---------- 36,000,000
(Estimated cost of administration, 10 years ---------- 360,000)
Unrequited Toll of Slaves
244 years, at $50 per year, 50 per cent of population of earning capacity ----- $ 3,365,117,850
(Interest, at 3 per cent X 70 years, since the emanci-

pation proclamation, 2.10 per cent.)
Estimated total due earning of slave population $7,966,892,535
Grand total, including principal and interest $11,332,070,885

Jefferson. Tex.

MAY 19 1932

WIFE SOLD AT PROFIT

Few of the present generation, particularly in the North, know that before the Civil War a great many negroes in the South owned other negroes as slaves. Some interesting facts concerning the subject are given in Prof. Carter Goodwin Woodson's book, "Free Negro Heads of Families."

He shows that as far back as 1830 one-seventh of the negroes in the country were free, some of them rich, owning large plantations and other valuable property. In 1857 one negro in South Carolina owned 200 slaves, in Louisiana four negroes owned respectively 91, 89, 50 and 47 slaves. Many others owned smaller numbers, it being estimated that 400,000 free negroes owned nearly 100,000 slaves at one time.

The story is told of a Charleston negro who admired a female slave owned by a neighbor and bought her for a wife. Later on when she had failed to behave herself as he thought proper, he sold her at a profit of $50

BROOKLYN, N. Y.
EAGLE

MAY 14 1932

Negroes to Honor Beecher's Memory At Old Plymouth

Roseland Painting of Pinky Slave Child to Be Presented to Church June 2

Plans which have been under way for the past four years among leading colored citizens of Brooklyn to honor the memory of Henry Ward Beecher were completed last night when representatives of colored churches and fraternal organizations from all parts of the borough met at the Carlton Avenue Y. M. C. A. and unanimously decided to present a noted oil painting to Plymouth Church, from the pulpit of which Beecher preached his famous sermons, on the night of June 2.

The painting is the one of "Pinky, the Slave Child," done by Harry Roseland, Brooklyn portrait painter, and has been purchased by the colored residents of the borough at a cost of approximately $1,000. It is now on exhiibtion at the Carlton Avenue "Y" building and will remain there until its formal presentation to Plymouth Church next month.

The ceremonies at Plymouth Church will be conducted by the colored citizens of Brooklyn and will be presided over by George E. Wibecan, former grand exalted ruler of the Colored Elks in this country. He has been the prime mover in formulating the plans for this tribute to the memory of Beecher.

Three of the colored veterans of '61 who are expected to be present in their old blue uniforms of war days are Commander Pierre Zen of William Lloyd Garrison Post, 20 G. A. R., and Pierre Henry and John Ferguson f the same post. Their average age today is 86.

Courier 5-28-32

PILGRIMAGE TO JOHN BROWN MEMORIAL WAS IMPRESSIVE EVENT

Dr. Barber Tells of Trip by N. A. A. C. P. Delegates to Scene of Martyr's Famous Raid—Notables Speak.

By J. MAX BARBER

PHILADELPHIA, Pa., May 26—Last Saturday the National Association for the Advancement of Colored People made a pilgrimage to Harpers Ferry. They adjourned their annual conference in Washington in order to go to the scene of John Brown's raid to unveil a bronze tablet on the old John Brown Fort, which now stands on the campus of Storer College. As the official head of the John Brown Memorial Association, I was invited to be one of the speakers on that occasion. The other speakers were Dr. W. E. B. DuBois and Editor Oswald Garrison Villard. DuBois is the author of a book on the life of John Brown. Mr. Villard's history of the life of John Brown is the most comprehensive book that has yet been written on the old martyr.

After eight long weeks in the sick room with my beloved wife, I was glad to get out in the open. I was unable to go on the annual pilgrimage to John Brown's grave at Lake Placid because the day the pilgrims left I saw death hovering in the shadows. My partner and my companion in all of my trials and triumphs was slipping away from me. For 19 years we had shared each other's joys and sorrows. We had traveled in out-of-the-way corners of this country and Canada together. Along a thousand roadsides we had stopped to lunch and chat and admire the scenery. In the winter months we had played games as partners, had read books and she had rehearsed my addresses and criticized. She was my real pal. Her life was really wedded to my life. I was panic-stricken when I saw death lurking in the shadows. I fought him with all of my puny strength. Day and night I battled; I kept a sleepless vigil; I prayed. But all to no avail. Her hour had struck. Early in the evening of May 7 she closed her eyes in that last long sleep.

Today I walk through this lonely house and call, but she does not answer. I seem unutterably alone.

And so I was glad to get out and go to Harpers Ferry. It has been one of the ambitions of my life to see our people awake to the fact that they ought to honor John Brown almost as they honor no other mortal. The John Brown Memorial Association would have preferred that the N. A. A. C. P. would have joined them in erecting a monument at Lake Placid. But we are not narrow. The national association is what one might call the direct heir of John Brown's League of Gileadites. It is fitting that it should do the thing they did. We gladly join the N. A. A. C. P. in dedicating this tablet.

And Harpers Ferry is certainly the place for such a tablet. It was here at Harpers Ferry that Brown struck the vampire of slavery a blow in the face which stung it into rage. It was never more pointedly demonstrated that "Whom the gods would destroy they first make mad."

There are a number of people who get their little dose of history about John Brown from the little prejudiced paragraphs in school textbooks and who, therefore, conclude that John Brown was a mad man. If John Brown were crazy, then it is my prayer, God, give us more crazy men! He was crazy to do good, crazy to help humanity, berserk against slavery. Brown's plan was to take the arsenal at Harpers Ferry, to cut off all outside communication until he had accomplished his mission at Harpers Ferry and then to flee to the mountains. His plan included the liberation of a number of slaves, the capture of a few slave-holders as hostages against any mishap against his men and the running off of these slaves to Canada through the mountains. He said God had built the mountains as a refuge of the fleeing slave. Every one of these plans was carried out like clockwork. When the work was finished Brown's men urged him to get going to the mountains, according to the original plans. But it seems as if he could not leave. He had plenty of time. The way of escape was open. What he came to do had been accomplished. But an unseen hand rested on his shoulder and a voice whispered in his ear and said, "Stay! I have set a stage here among these hills for the first act of a tremendous tragedy and you are the pawn I am using to bait the vampire on. Stay and drink the cup!"

And John Brown stayed. Had he not stayed there would have been a different story. But his capture, his inspired letters while in jail and his final hanging at Charlestown gave tremendous impetus to the war and the cause of freedom.

Harpers Ferry is grandly situated at the confluence of two rivers and at the junction of three states. The mountain scenery is of surpassing beauty and grandeur. The entire scene that can be included in the range of one's vision is immense and majestic. It is evidently one of Nature's grandest and most dignified conceptions. On all sides there are picturesque hills and mountains. To the east, rising precipitously from the very banks of the Potomac, are what is known as Maryland Heights. To the north, Bolivar Heights command a wonderful view of the rolling and breezy uplands of the historic Shenandoah Valley. Standing on Bolivar Heights you behold the broad bosom of this golden-misted country. Southeast of the Ferry and just across the Shenandoah River there towers a great long range of mountains which taper away to the horizon while the river itself unreels like a thread of gleaming silver. The Potomac twists down from the northwest like a shining serpent and, absorbing the Shenandoah at the Gap, hurries on to Washington and the sea.

Thus, girt by towering hills whose peaks mingle with and milk the clouds, skirted and hugged by the tumbling waters of the rivers, kissed by the winds at morning as they shepherd their flock of clouds, and lulled to sleep at night by the viewless web of silken song, Harpers Ferry was from the very founding a wondrously set stage for the drama that was to sweep an erring nation on to a tremendous tragedy.

John Brown laved the altar of freedom with his life-blood. It was fitting and appropriate that the national association should dedicate a tablet here to his name. The story of John Brown ought to be told to our children and our children's children. Let no one mock at those who seek to keep fresh the memories and green the graves of the friends of freedom. To me, at least, they form one of the priceless rosaries of the ages.

DAYTON, O.
NEWS

JUN 25 1932

STORIES OF OHIO
BY J. H. GALBRAITH

A COLUMBUS SLAVE CASE

(AP).—On the evening of May 25, 1855, a distinguished looking man appeared at the old American hotel at Columbus, and registered as "P. Erican, with three ladies, a child and two servants." He stated that he was a citizen of New Orleans and that the party was en route to New York where they would sail for France. They would be in Columbus two or three days visiting friends in the city. The servants were two Negro girls and the local abolitionists suspected that they were, in fact, slaves. On the evening of the 28th a citizen of Columbus named C. Langston appeared before Judge Joseph R. Swan, a judge of the state supreme court, with an affidavit to the effect that the two Negro girls were held in servitude against their will—in fact, were slaves.

Judge Swan at once issued an order to Mr. Erican to present the servants before him in the court the next day and show cause why they should not be taken from his custody. This order was placed in the hands of the sheriff of Franklin co., and he served it upon Mr. Erican at his rooms at midnight.

Mr. Erican showed no annoyance at the move and assured the sheriff that he would appear before Judge Swan at the hour stated in the order. He was there at the hour with the two Negro girls, who were questioned by the court, both in the presence of their master and in his absence, and both insisted that they were not forced to accompany the Ericans, but that they wanted to do so.

Whatever may have been their status back in New Orleans it was evident that the complainant had failed to establish his charge and there was nothing to do but dismiss the complaint. In order that there might be no further annoyance, the sheriff acompanied the party to the railway station as they were leaving for New York, and thus abruptly ended one Columbus fugitive slave case.

Slavery - 1932

SLAVERY

Lord Cecil on New Commission

(From our London Staff.)

A notable step towards the abolition of slavery was taken at Geneva this year, when a Permanent Anti-Slavery Commission was decided upon. Its function will be to watch over the execution of the Slavery Convention, and to report to the League on the practical steps to be taken to abolish slavery. This event was celebrated on Monday at a luncheon at St. Ermin's Hotel, when Lord Cecil, who has taken a leading part in the ten years' effort at Geneva, was the guest of the Anti-Slavery Society. Sir John and Lady Simon and several leaders in the anti-slavery movement were present.

Lord Cecil, whose speech was broadcast, reviewed the position as it stands now that the League has, by the Assembly resolution, committed itself to the abolition of "slavery in all its forms" throughout the world. Much, he said, remained to be done. Bad as slavery was, slave raiding and slave trading were far worse, and all their old horrors still went on. Nothing short of the abolition of slavery would stop these iniquities, for the profits of the trade were so great that so long as there was a demand for slaves man's greed would find ways to supply it. In spite of all the progress of the last century, it was believed that there were still at least 5,000,000 slaves, besides all the doubtful cases of people compelled to work for others under conditions approaching slavery.

Districts of Africa had been almost depopulated by slave trading, and taking Africa as a whole it was estimated that not less than 100,000,000 lives had been destroyed by slave raiding and trading. When people talked of the economic danger of putting an end to slavery, they forgot the enormous waste which slavery had caused.

Lord Cecil sketched the history of the movement at Geneva, beginning with the appointment of the commission ten years ago on the motion of Sir A. Steel-Maitland (who was present to-day). In 1925, on the proposition of the British Government, the convention for the abolition of slavery all over the world was adopted, in spite of opposition from Governments which were afraid of interference with sovereign rights. The convention had been signed and ratified by forty States, including all the important colonial territories. The convention had the grave defect that no machinery was provided for carrying it out, and apart from what the British Government had done in abolishing slavery in the colony of Sierra Leone and the recent valuable steps taken by the Emperor of Abyssinia little had been done to make the convention a reality.

Accordingly, the British delegates three years ago pressed for the appointment of a Permanent Anti-Slavery Commission, and although the nationalist fears of some Governments were aroused in the end, this year, it was appointed. Eventually it was necessary to put in provisions protecting the fetish of national sovereignty. The Commission would consist of not more than seven members from different nations, chosen for their fitness for the work. Its business would be to survey the whole subject and report to the League at least every two years. Owing to nationalistic objections communications could only be received from Governments, and while the Commission could not publish anything themselves, the Council of the League to whom they were to report might publish anything.

The Commission would, he hoped, throw light on the actual facts about slavery. At present the information obtainable was fragmentary and wanting in authority—"a curt denial by the Government concerned, and not much more could be said." In future, reports could be less easily set aside. He hoped that in the future Governments anxious to get rid of slavery would turn to the Commission for advice and assistance. The problem before such Governments was one of immense difficulty. There were said to be 2,000,000 slaves in Abyssina, for instance, and to enfranchise them at one blow might cause economic and social upheavals. In that country there was an age-long tradition behind the institution.

Lord Cecil urged the immediate appointment of the Commission. As the instrument "with which we can renew and sharpen our attack on slavery," it would do much or little according to the backing it received from public opinion.

Some discussion followed on the best means of getting the Commission quickly to work. Among the speakers was Sir John Simon. Both he and Lord Cecil paid warm tributes to the work of Mr. John H. Harris, the secretary of the Anti-Slavery Society.

100 FORMER SLAVES GATHER AT 'PARTY' ON CHRISTMAS EVE

Upward of a hundred former slaves will gather at headquarters of the Ex-Slave Association at Hubbard and Currier streets Christmas Eve to swap tales of life in the "big house" in old plantation days and receive gifts offered by a thoughtful citizenship. Both white and colored people were invited to donate shoes, clothing and other necessities to the fund.

The Christmas party for the former slaves, of which there are more than 100 in Atlanta, is an annual affair and one to which the "old darkies" look forward with much anticipation. Exercises are usually opened with a speech and then the former slaves are invited to sing and talk of their experiences.

Officers of the Ex-Slave Association also issued an appeal for cash donations in order that baskets of food may be given the old negroes. Last year each one who attended the party was given a heaping sack of provisions. The general public was invited to attend the Christmas Eve party.

HOUSTON, TEX.
POST DISPATCH
DEC 18 1932

War on Slavery

THAT ancient curse, the institution of human slavery, as little as we in this country may think of it, continues into this modern time, and the war on human bondage is still going on. Abraham Lincoln put an end to slavery in this country during the War Between the States, and in Great Britain all forms of slavery were abolished in 1833.

But there are still nearly 6,000,000 persons in servitude in various parts of the world. Abyssinia has 2,000,000 slaves, China has 2,000,000 slave girls and in Arabia 700,000 people are in chains. In Spanish and Portuguese possessions in Africa slavery continues to flourish, and even in Liberia, the negro republic, it has been impossible to break up the practice of owning and trafficking in human chattels. The United States has been active with other nations in trying to break up the institution in Liberia.

The League of Nations heads the movement today to break up the institution of slavery in every place that it is found on the globe. The British are responsible chiefly for the League action. The death of Wilberforce, the great antagonist of slavery in Britain, occurred in July, 1833. The centenary of his death, and of the year when Britain freed her 700,000 slaves, is to be observed next July, and the hope is that the celebration will encourage the movement to wipe out "man owning and man stealing" in all countries where they prevail.

Raleigh, N. C. News and Observer
Friday, December 23. 1932

FIND AN OLD LAW FREEING NEGROES

Emancipation Proclamation of Cherokee Nation Is Discovered

Bryson City, Dec. 22.—(AP)—The emancipation proclamation of the Cherokee nation—an instrument that provided for freedom of Negro slaves from Red masters—has been found in old records and it antedates the "no slavery" treaty of the Indians by three years.

The act was passed by the Cherokee council at Cowskin prairie in 1863. Spring Frog was speaker of the council. The act stated that "all Negro and other slaves within lands of the Cherokee nation be and are hereby emancipated from slavery." It provided a fine for violation of the act.

"The no slavery" treaty was signed three years later and provided that the Indians be readmitted "to protection of the United States but obliged to liberate their Negro slaves and admit them to equal citizenship."

The Cherokee nation was an independent government within the United States and its Red citizens were beyond pale of American law. Their own government was fashioned after the United States. The Indians held slaves, but their loyalty was divided during the War Between the States. Indians sympathetic with slavery were organized into "Knights of the Golden Circle" in 1855 and the organization's aim was to protect the institution of slavery.

Indians who sympathized with the abolition movement formed the "Ketoowah." Approximately 8,500 Cherokees joined forces with the Confederacy and about 13,000 were loyal to the Union. In 1861, the nation met in convention and decided to sign a treaty with the Confederacy. However, when the tide turned against the South the Indians agreed to make no such treaty and even disbarred from office Cherokees who had "seceded" and joined the Confederacy.

BIRMINGHAM, ALA.
AGE HERALD
DEC 14 1932

Slavery

It may come as a surprise in this day; but there is an anti-slavery society headquarters in Los Angeles. And what is more, it is needed.

Somewhere in the neighborhood of 4,000,000 to 6,000,000 human beings are still in actual servitude in various parts of the world!

Next July will mark the centenary of the abolition of slavery in all its forms in the British empire. The British did better than we. We had to have a vicious War Between the States to manumit our millions of Negroes. England did it peacefully. Possibly the fact that none or at least few of these were actually held in England helped her. This is regarded as one of the three or four perfectly virtuous acts of nations in all history.

The British decision to free her slaves affected some 700,000 persons. As usual, the religious bodies of the little island group led in the effort.

Today the crusade to abolish slavery everywhere on earth has been initiated in the League of Nations by the English. They stand for the complete cessation of "man-owning and man-stealing" in all its forms.

The death of Wilberforce occurred July 29, 1833. This date has been chosen as the anniversary when religious services be held in all churches to commemorate the British action a century ago, as well as to further the movement to prohibit the slave traffic today.

Naturally the slave trade is carried on in the backward areas of the globe. There are 2,000,000 slaves in Ethiopia (Abyssinia); 700,000 in Arabia; 2,000,000 slave girls in China and others in Spanish and Portuguese possessions of Africa. Some big owners have as many as 15,000 men, women and children in chains. Lord Rosebery said in 1896: "This country, when it stands before history, will stand, when all else has passed away, not by her fleets and her armies her commerce, but by the heroic self-denying exertions which she has made to put down this iniquitous traffic."—Los Angeles Times.

DUDLEY'S ENTERPRISE

The Eminent Actor's Successful Attempts at Organizing—The Dudley Circuits Gives Signs of a Brilliant Future.

Freeman 12-28-12

Not long ago the writer had occasion to talk with Sherman Houston Dudley, the well-known comedian, about his great efforts in establishing what is now known as the Dudley Circuit. He remarked that he had been devoting a greater part of his time and money toward bringing a great chain of theaters together and would continue to do so until it reached from one end of the country to the other. In fact, it is Mr. Dudley's aim to establish a colored theater in every important city of the country and each of these playhouess are to be of modern construction. Also he wishes to be able to furnish every one of these houses each week with companies who not only play comedy, but the meol-drama, romantic play, tragedy or comic and grand opera as well. He thinks a strong circuit will bring the colored performers up to a higher standard and will give hi mreason to make greater efforts in the theatrical world.

With the assistance of his lieutenants, Mr. Lew Henry, manager of the Eastern office, and Mr. Tim Owsley, manager of the Western office, the Dudley enterprise has made rapid strides in the theatrical world. Every feature of the business has been looked after in a careful and successful way. The following houses now compose the Dudley circuit:

Washington, D. C.—S. H. Dudley theater, Lew Henry, manager; Fairyland theater, Frank Kearney, manager.

Petersburg, Va.—Idle Hour theater, Pat Northington, manager.

Richmond, Va.—Dixie theater, W. J. Coulter, manager.

Norfolk, Va.—Globe theater, J. Van Buskirk, manager.

New port News, Va.—S. H. Dudley theater, Matt Lewis, manager.

Wilmington, N. C.—Queen theater, Morris Whippler, manager.

Greensboro, N. C.—Gaiety theater, T. J. McAdaa, manager.

(The Western Wheel, Tim Owsley, general manager.)

Indianapolis, Ind.—Crown Garden theater, Tim Owsley, manager.

Cleveland, O.—Oriole theater, O. J. Davis, manager.

Columbus, O.—Dunbar theater, Samuel Clark, manager.

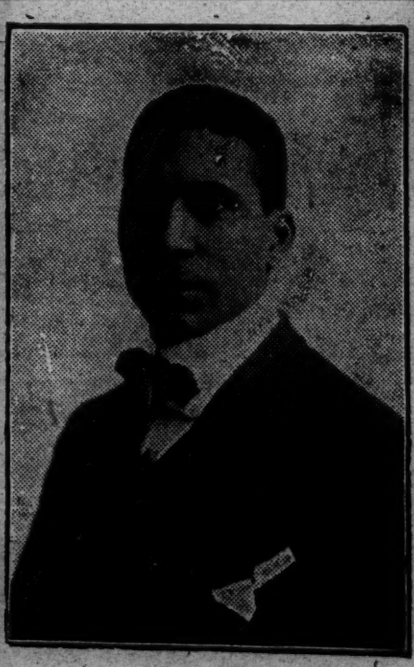
Lexington, Ky.—Gem theater, A. R. Bell, manager.

Memphis, Tenn.—Savoy theater, A. Brasso, manager.

Philalelphia, Pa.—Circle theater, George Bundy, manager.

Many feel that the organizing of the Dudley circuit came in the nick of time, as a large number of white houses have closed their doors to the colored performer.

Of course the Dudley enterprise is not working as moothly as Mr. Dudley would have it, but week by week things are



S. H. DUDLEY, over

rounding into shape, and before long all will be working as one big piece of machinery.

Theatrical folks point to the fact that no other man save Mr. Dudley could have brought about such a protecting interest for the future welfare of the colored manager and performer.

MARSH.

F. BEHAVIORAL SCIENCE RESEARCH

Slavery - 1932.

NEW YORK HERALD-TRIBUNE

FEB 12 1932

Lincoln, Who Walked Unafraid

From an article on "The Capture and Occupation of Richmond" by Brigadier General Edward H. Ripley, of Vermont, printed in "The Rutland Weekly Herald" of December 15, 1904. General Ripley was in command of the Northern forces that occupied Richmond, and the article is furnished through the courtesy of his daughter, Mrs. Amelia Ripley Pumpelly. General Ripley's uniform, the flag that flew over Richmond, and the key to the City of Richmond, are all preserved in the Historical Museum at Old Bennington, Vt.

As fast as possible the Confederate prisoners were paroled and urged to lay aside their gray uniforms, take to citizen dress and aid in the maintenance of order which they very generally and in good spirit did. They were mostly men who on the abandonment of their capital saw that further fighting was useless and upon the retreat of Ewell's Corps quietly stayed behind. One of these came to my headquarters on the day of Mr. Lincoln's arrival on Admiral Porter's flagship Malvern April 4 and begged an interview. The streets were crowded during the daytime with excited throngs of Negroes and whites and we were very uneasy at Mr. Lincoln's insistence upon visiting all interesting points. We tried to make him consent to an escort, but he would not allow it and strolled through the city like a private citizen, followed by crowds of people, white and black.

It was a very dangerous thing to do and we were obliged, unknown to him, to surround him with a crowd of detectives in citizens' dress, heavily armed. His reception by the emancipated Negroes was dramatic in the extreme. The War and Navy Departments were particularly anxious as to Mr. Lincoln's personal safety, as the following dispatches illustrate:

City Point, April 3, 8:30 a. m.

Edwin M. Stanton, Sec. of War:

General Grant reports Petersburg evacuated and he is confident Richmond is taken. He is pushing forwards to cut off the retreating army. I start to him in a few minutes.

A. LINCOLN.

War Department,
April 3, 10:30 a. m.

To the President:

I congratulate you and the nation on the glorious news in your telegram just received. Allow me respectfully to ask you to consider whether you ought to expose the nation to the consequences of any disaster to yourself in the pursuit of a treacherous and dangerous enemy like the rebel army. If it was a question concerning yourself only I should not presume to say a word. Commanding generals are in the line of their duty in running such risks; but is the political head of a nation in the same condition?

EDWIN M. STANTON,
Secretary of War.

City Point, April 3, 5 p. m.

Edwin M. Stanton, Sec. of War:

Thanks for your caution, but I have already been to Petersburg; stayed with General Grant an hour and a half and returned here. It is certain that Richmond is in our hands and I think I will go there tomorrow. I will take care of myself.

A. LINCOLN.

"I will take care of myself." In those six words lay the fate of the great Emancipator.

Admiral Porter in his book writes: "The President visited the State House, Libby Prison and the public offices which had escaped the terrible conflagration of the day before. Late in the afternoon we were greatly relieved to get the President safely back on board the Malvern. On Wednesday and Thursday of the following week I was completing my final dispositions for my departure from City Point for Washington which was hastened by a feeling of nervous apprehension for the President, the result of reflecting upon the risks he had run."

* * *

A Confederate soldier came to my headquarters and begged to have an interview with me on a very important subject. He was a more than usually intelligent and fine appearing man in uniform by the name of Snyder.

He began by saying he was an enlisted man in Raine's torpedo bureau, an organization for the Confederate secret service, which had among its duties such services as the blowing up of our magazines and of our river steamers, raids on our rear like the St. Albans raid, firing of Northern cities like the simultaneous attempts on the Fifth Avenue Hotel and many other New York hotels, the blowing up of the powder boats at City Point, the distribution of smallpox clothes, etc., in fact all kinds of deviltry and irregular warfare, calculated to create panic or discontent in the rear of the Union armies.

Their method was to plan an expedition and detail certain men who never knew what they were to do until they arrived at a designated rendezvous and received their orders.

* * *

With the capture of Richmond and the abandonment of the Petersburg lines, he believed the war was hopeless and not another gun should be fired. Indeed, his conscience told him every life taken now was in a way a wanton murder, and every right-minded man should strive to avert the shedding of another drop of blood. He had seen with the greatest anxiety President Lincoln expose himself to a fearful risk in walking so carelessly unattended and unprotected in the streets filled with people, whose hearts, in their defeat, were bitter, and it would be but human nature for some one to take the opportunity to avenge the lost cause on the person of the man who represented the triumphant cause of the Union.

He then said that what he was particularly anxious to tell me was this: He knew that a party had just been dispatched from Raine's torpedo bureau on a secret mission, which he understood was aimed at the head of the Yankee government, and he wished to put Mr. Lincoln on his guard and have impressed upon him that just at this moment he believed him to be in great danger of violence and he should take the greatest care of himself. He could not give names or facts, as the work of his department was secret and no man knew what his comrade was sent to do, but of this he was convinced: that the President of the United States was in great danger. Upon expressing his willingness to make a statement and swear to it, I called in Captain Staniels, acting assistant adjutant general, who took down his statement under oath. I then told him I should feel obliged to keep him in custody until I could arrange an interview with President Lincoln.

I wrote the President a note and sent it at once aboard the Malvern, asking an interview at his earliest leisure on an important matter. It was then about 10 o'clock in the evening. In reply he wrote me a personal note saying he would see me at 9 o'clock the next morning. I was promptly on hand, taking Snyder and his statement with me.

Admiral Porter's boat was waiting at the dock. The President received me most cordially in the admiral's cabin, and then sat down on the long cushioned seat running along the side of the ship behind the dining table, I taking my seat opposite. Little Tad, who was then a small and very restless boy, amused himself by running up and down the length of the sofa behind his father and jumping over his back in passing.

* * *

As I progressed in explanation of my errand, he let his head droop upon his hands as his elbows rested on the table, his hands supporting his chin and clasping either cheek in an expression of the most heartbreaking weariness, his great, melancholy eyes filling the cabin with the mournful light they emitted. I read the paper; I urged upon him the reasonableness of the warning, the good faith and apparent integrity of the man, and to make the impression deeper, if possible, I begged him to let me bring him in and talk with him; but it was all to no purpose.

Finally he lifted his head, and casting upon me that face above all human faces, that of "a man of many sorrows and acquainted with grief," he said: "No, General Ripley, it is impossible for me to adopt and follow your suggestions. I deeply appreciate the feeling which has led you to urge them on me, but I must go on as I have begun in the course marked out for me, for I cannot bring myself to believe that any human being lives who would do me any harm."

The interview then ended. He was so worn, emaciated and pallid that he looked more like a disembodied spirit than the successful leader of a great nation in its hour of supreme triumph. I never saw him again. He left Richmond that afternoon and City Point for Washington in a few days. My warning to him was on the morning of April 5; on the night of the 15th, a short ten days after, he lay in his blood at Washington, a victim of the wolfish desire for revenge against which Snyder so honestly and prophetically warned him.

I have so often thought of the web of fate I held in my impotent hands that morning, and what would have happened to the destinies of this great, new nation which has sprung up out of the blood and agony of that desperate conflict, if I had been able to persuade the great President to let his friends protect him until the first rage of the enemy over its defeat had expended itself and the realization had come in time to them that he and his great and generous General Grant were the best and wisest friends they had.

Would the miseries and crimes of the reconstruction period have been escaped under his patient, loving leadership, or would it have proved too great a task to bring the sections together and weld them into a sound, healthy body, and the great war President have lived to have been robbed of the lofty prestige in which he died?

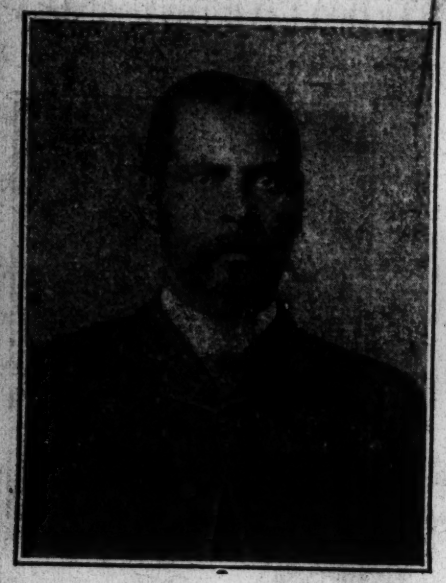
No man can answer that question, but I have never had any doubt of his holding a higher place in the pantheon of immortals because I failed, nor any doubt of the lengthened period of the healing of the wounds of the nation because he yielded to his conviction that he was following a path marked out for him by a higher power.

Former Underground Railroad Route is Followed by Aliens

SANDUSKY, Ohio—(CNS)—Through this sandy little Ohio town, which many years ago was the principal route for the Underground Railroad carrying escaping slaves to Canada and freedom, there now come under the dark cover of night, alien citizens from Canada, seeking entrance to the United States in defiance of immigration laws. The route once used by fleeing slaves is, thus, being used in the reverse by another group seeking "a land of liberty."

Undaunted by hard times in the United States, aliens are said to be willing to risk almost any chance or hazard to gain admittance to the country. Entering by way of the Lake Erie shore, the aliens are transported into the country by runrunners at a few dollars a head.

...EBRATES 85TH ANNIVERSARY



Pembroke Powell, Octogenarian

Pembroke Powell, who has been a barber in Providence for more than half a century, celebrated his 85th birthday on September 14 by working as usual in his shop on Canal Street. The octogenarian is in fine health, and his general appearance and spry gait belie his more than four score years.

Mr. Powell is sure of his age, for he says when he left the plantation in Virginia in 1862, he went to his mistress to get his age and she looking into a large book, told him he was born September 14, 1847 at 2 o'clock in the afternoon. She wrote the date on a piece of paper which he still has in his possession. His mistress was very kind, Mr. Powell says, and had all colored overseers on her plantation. Upon return trips to his native state he visited her often up till her death some years ago.

Mr. Powell remembers when, as a boy of 12, he was dropping corn in the field, John Brown came through the plantation and wanted the slaves to go with him, which they refused to do. He saw John Brown, and heard him talk. He saw him again later when he came through after he had gathered a small army.

It was just after the battle of Bull Run in 1862 that Mr. Powell left the plantation, which was not a great distance from the famous battlefield. He and some companions trudged through the woods all night to join the Union Army at Bull Run. Here he became a teamster in the Army, but took up arms when rebel forces threatened the Northern army's advance. He was not a sworn soldier, however, and therefore not eligible for pension.

The old gentleman came to Rhode Island 66 years ago, and took up his residence in the town of East Greenwich, where he was married, apprenticed himself, and learned the barber's trade, which he has been plying for 62 years. He has been engaged in the business in this city for more than half a century.

Mr. Powell is an ardent fraternal man, being a 32nd degree Mason, and a member of all the branches of the Craft. He has been a member of Celestial Lodge for 50 years, and has been Master of this lodge four times. He is a Past Junior Warden of the Grand Lodge of Rhode Island, and is serving in his eleventh year as Grand Marshall of the Grand Lodge. He was at one time a Pythian, in which order he was a Past Chancellor Commander and a Past Grand Deputy.

Mr. Powell's family is noted for its longevity. A sister who passed away recently was more than 100 years old. His wife died last year. He has a son and daughter living in this city, as well as some grandchildren and great-grands.

NORFOLK ONCE HAVEN FOR WEST INDIAN SLAVES

150 Years Ago Many Had To Flee For Safety

One hundred and forty-one years ago, Norfolk figured in the anti-slavery movements and revolutionary conflicts which were at the time raging in San Domingo, Haiti, and other provinces of the West Indies, when several refugees from these parts chose this city as one of the ports of haven in their escape from the island.

The general assembly of the French Revolution had guaranteed equality and the bonded and free in San Domingo and Haiti at once began to [illegible] their new rights and privileges. The whites, angered by the extension of greater liberties to the slave class, precipitated an insurrection, and the slaves struck for freedom on August 23, 1791.

Barred Island Slaves

In this period militant men like Toussaint L'Overture came to the front, taking the world by surprise as they showed that slaves had capacity for military leadership and statesmanship.

The story of L'Overtuure spread to America and many Negro leaders here were inspired and over whelmed by them. So afraid, on the other hand, did the slave-owners become, that it was generally decreed that no slaves from the revolting islands should be admitted into the United States.

In spite of this order, many came in; besides Norfolk, they entered such ports as Baltimore, Charleston, and New Orleans, and their influence, little by little, spread, and it is held that the many skirmishes and insurrections which slaves of the mainland engineered to bring about their freedom and show their dissatisfaction with slavery, may be traced to the stories creeping in from those islands which had opposed Napoleon.

Body Servant to 'Marse Robert' In War Between the States Dies

NORFOLK, Va., Nov. 30.—(AP)—William Mack Lee has told to his last circle of interested listeners stories of "Marse" Robert E. Lee, the southland's chieftain in the War Between the States.

For William Mack Lee is dead.

After a life that began in Westmoreland county, and carried him through the War Between the States as cook and body-servant to General Lee, and later led him into the ministry, William Mack, a soldier to the end, "laid down his weary load" last Sunday. He was 90 years old. Funeral services will be conducted next Sunday.

A bequest of $360, willed by General Lee to his faithful servant, enabled the negro to fulfill a long felt ambition. He went to Washington, qualified himself for the ministry, and then began his 50-year battle against the devil and his allies.

First there was a charge in Washington where he built up the membership of the Third Baptist church from 20 to 508, and later a charge at Catonsville, Md., then he returned again to the Virgina that he loved to complete his ministry. He was nearly 80 years old when he toured Virginia, North and South Carolina on a crusade to raise $5,000 to build a missionary Baptist church in Norfolk county.

His sight grew dim, his feet faltered, but William Mack held steadfast to his course, blending his stories from the "Good Book" with eulogies of Robert E. Lee.

Then after months of illness when he seldom was able to leave his little home here, William Mack Lee quietly ended his ministry. He left behind him the church which he had built, a little pamphlet published in praise of Marse Robert, and the friendship not only of members of his race but a wide circle of friends among the "white folks."

FORMER SLAVES SING OLD SONGS AT ANNUAL CHRISTMAS EVE FETE

Swing Low Sweet Chariot Brings Sobs at Close; Biggest Day of Year

By JAMES H. STREET

ATLANTA, Dec. 24 (AP).—A handful of former slaves, their dusky faces creased with wrinkles and their eyes glazed with the flim of a hundred years, gathered here at dusk Saturday for a little Christmas funnin'.

Each Christmas eve they assemble at the Holmes Institute to receive presents and sing and dance and eat until their [illegible] old bodies plead for rest.

It's the one big day in their lives—these old folks who were 'human merchandise and manned the plows of the cotton country while white men harangued and fought over their servitude.

"Hyah 'tis Chris'mus agin," said one of the former slaves whose hair is as white and kinky as cotton in the bottom lands, "and de folks is a'gruntin' 'bout hard times. Dey been a'gruntin' a hun'nard years—since I wuz a boy. And dey'll keep a'gruntin' as long as dey think mo' 'bout gittin' than dey does bout givin'."

Not As Spry Now

They danced a lot Saturday. It's their natural way of expressing happiness. It wasn't the gay "coonjiggin" of their youth. The old bones couldn't stand such punishment, but the Negroes shuffled around a bit, clapped their hands and "stomped' 'while the youngsters danced a coonjig and cut some fancy wing bucks.

They sang and hummed the old songs of their childhood—"fo' de wah" songs they call them. These melodies are their only heritage.

Of course they sang "Swing Low Sweet Chariot." It started spontaneously. "I looked over Jordan and what did I see"—an old woman's voice carried the treble. "A band of angels coming after me—a-coming for to carry me home."

Their Bodies Sway

The Negroes' bodies swayed as they sang. The men's voices were deep, sonorous and after each line came a lonesome wail—"Oh, lordy"—"Coming"—"Oh, lordy"—"Swing low"—softly again. "Swing Low Sweet Chariot"—it was soft and low now. The old men blinked back their tears. Younger persons wept openly. "Coming for to carry me home" — the volume swelled until it sounded like surf waves. "Swing low"—softly again. "Coming"—it was a sob—"for to carry me home."

The song ended. "Oh lordy,' chanted an old Negro, "let me die easy when I die." They all knew the chariot is waiting for them just beyond the horizon.

Former Slaves To Take Part Today In Picturesque Christmas Program

One of the most picturesque Christmas celebrations in the world will be held at noon today when a group of negroes who served in slavery in the south get together at the Holmes Institute for their 23d annual yule festivities. They constitute the Ex-Slave Association.

A negro woman whose eyes have beheld a hundred years of joys, trials and tribulations, will pray for the group. She is Mary Cunningham, and her communion will follow a song by the old slave chorus. The song will be "Give Me That Old-Time Religion."

Later in the program the old men and women will narrate their experiences on the plantations of "befo' de war." Leading the discussion of their recollections will be that by one who is 115 years old.

At the close of the entertainment program presents will be given to the ex-slaves and to those aged colored people of Fulton county who have no relatives. Rev. J. A. Hadley, of the African Methodist Episcopal church, will read the Scripture, and Rev. B. R. Holmes, head of the Holmes Institute, will deliver the principal address.

A large number of white and colored friends of the association have been invited to attend and make talks to the former slaves. The program is under direction of Holmes. His wife will have charge of the presentation of gifts.

Slavery - 1932

WHITE PLAINS, N. Y.
REPORTER
FEB 12 1932

ABRAHAM LINCOLN

America today pays tribute to one of he most illustrious sons. This is the anniversary o the birth of Abraham Lincoln.

The story of his life is familiar to all Amer icans. Born in humble circumstances, in a lo cabin of the mid-West, then a pioneer frontier he early knew what poverty and struggling meant.

Imbued with an ambition to better his lo in life, and encouraged by his mother, he rea everything in the way of books that he coul lay hands on, and it is said of him that he com mitted all of these, including the Bible, to mem ory. Reading material was scarce in the out-of the-way community in which he was reared. The Lincolns did not have the means to give the boy much opportunity for diversion. To satisfy his thirst for knowledge he read and re-read every thing of value that he could secure.

He trained his mind by worth-while reading and worth-while study. He trained his body in the difficult tasks of the sons of the pioneers, who hewed cities and towns out of the vast un developed areas of the then newer States of the Union.

Lincoln became a lawyer. He excelled in de bate. He could call upon his memory for so many matters of history applicable to facts that his reputation spread far beyond the confines of his own state. With his ability was an uncom mon understanding of human nature. He knew the hopes and aspirations of the plain people, for he was of them. Coupled with these qualities were an unfailing honesty and an upstanding courage.

He worked for the abolition of Negro slavery. That was the serious problem of the day as he reached the prime of his manhood. Lincoln came to be the champion of the cause. A conflict had been brewing. With all the courage of which he was capable, with all the honesty of purpose that was his, he championed the side of humanity.

We who now abhor all thought of humans being held in bondage, of souls held as so much chattel, may not understand how there could be any differences on the score of the abolition of Negro slavery. But there was. There were great men of the day, outstanding men, thinkers, educators, statesmen, patriots, men of courage, men of honesty who upheld the right of slavery. Even to the point of going to war about it.

Abraham Lincoln, though a war president, was a lover of peace. It would be difficult, in the light of history, for anyone to term him a militarist. But his honesty and his courage could lead him to no other recourse when, once he had become President, there came the secessions of the Confederacy. The Union was endangered.

A sanguinary conflict ensued. North against South. Americans fighting Americans. Brothers against brothers. Fathers against sons. Such was the violent estrangement that the question of slavery had brought.

The Civil War was a test as to "whether that nation, or any other nation, so conceived and so dedicated (to the proposition that all men are created equal) can long endure." An honest man, a lover of peace, Lincoln met the test with a courage that carried the cause through to victory, and brought freedom to those who had been slaves.

A mad man's bullet ended his illustrious career, after the peace had been won, and after Lincoln had been chosen again to be President. His loss was a great blow to the nation. The difficult days of reconstruction were yet to come. Lincoln would not have allowed to happen some of the things that did happen, when men of different understanding, of different convictions, maneuvred themselves into positions of power.

Abraham Lincoln was a man of great power during his life. He has grown greater in the more than two generations that have elapsed since his death. The Union that he preserved now stretches mighty across the Continent. It has become the symbol of liberty to people the world over. The spirit of Lincoln has helped to sustain it during the trials it has undergone since his day.

There isn't anyone reading this, whether of high estate or low, but who could profit now by the applications of the sound qualities of Abraham Lincoln to current problems.

Honesty is one of the needs of the day. Most of us haven't been honest with ourselves this past decade, neither during the upswing, nor during the downswing.

The absence of courage these past two years has been conspicuous among all people. Particularly has this been true among those we had set up into places of leadership. Courage certainly is a quality that would work wonders, if the people would apply it to their problems, whether individually or in the mass.

Add to these industry, which is hard work, and patience, which is enduring faith in God and in country, and you sum up the life of Abraham Lincoln.

Try these four qualities as your principles of life in these trying times. Apply them to your problems, and to the problems of your community, whether it be large or small.

The spirit of Lincoln, if all people could become imbued with it, would lead us in short order out of the darkness into the light of better days.

THE LEAGUE AND SLAVERY

Manchester Guardian Weekly

Task of the Expert Commission

By John H. Harris.

The decision of the League of Nations to come to grips with slavery "in all its forms" throughout the world and thus give the death-blow to what Sir Austen Chamberlain has called a crime against the whole human race may quite conceivably develop into a centenary celebration in 1933 by the League Parliament of the world of the historic decisions of Great Britain's Parliament in the year 1833 to abolish slavery throughout Britain's Dominions. Rightly guided and resolutely handled, the Commission of seven persons now appointed to this great task may give to the world a blessing at least tenfold as great as that given by our forbears to British dependencies one hundred years ago. 2-12-32

The Commission of seven persons, including Lord Lugard and, for the first time in connection with a slavery commission, a woman member, has technically before it the task of reporting upon the working of the 1925 Anti-slavery Convention of the League and of advising the Council by next September as to what further step may be possible to expedite the work of abolishing slavery in all its forms and setting the slaves free. It is no secret that certain Governments have been disappointed with the five years' working of the Convention; it is true that the eleven articles of the Convention cover almost every form of slavery from crude slave-selling to forced labour for private profit; it is also true that some 41 sovereign States have adhered to the Anti-slavery Convention—that is, a measure of support larger than that given to any other similar instrument of the League. But it is equally true that the Convention itself has been singularly ineffective in bringing about the release of the slaves from their condition of property ownership. But more unfortunate still is the danger which Dr. Nansen foresaw at the time and against which he hoped he had pro-

minded to-day b[illegible] a member of the Discovery Committee—the body at the Colonial Office that is in charge of the scientific investigations carried on in the whaling grounds into the distribution of whales and so on—that since the questionnaire was sent out, I think three years ago, there have been important developments. In April, 1930, the Economic Committee of the League of Nations called a conference in Berlin which drew up a convention for the control of whaling in order to put a stop to excessive slaughter. This convention was adopted by the League Assembly last year, and the signatures of the Governments invited. One of the first countries to sign was Great Britain, and the convention has also been signed by Norway, which has, of course, enormous whaling interests, and by France.

My informant says that, in fact, the efforts now being made under the League to regulate whaling have the full support and co-operation of Great Britain and the Dominions concerned. The scientific voyages of the Discovery, which are financed by the Government of the Falkland Islands from the taxation of the whaling industry, are providing invaluable data for the campaign to check the mass slaughter of whales by the "floating factories" now employed.

A Gull Odyssey

During the last few days along the beaches of the Thames the black-headed gulls have assumed the chocolate hoods of the mating season. [illegible] it possible for the Council and Assembly of the League to act wisely or safely? The actual terms of reference to the new Commission are wide, and it is generally agreed that they must be those upon which the Slavery Commission worked in 1923-4, and these include slave-trading, slave-raiding, domestic slavery, acquiring of girls by purchase disguised as dowry, adoption of children, debt bondage, forced labour for private profit, practices tending to acquire control of a person, dealing in persons by exchange, sale, gift, or inheritance.

The task before the Commission is indeed a formidable one. In the first place no Foreign Office to-day would deny that the total number of men, women, and children held in bondage as a property exceeds 5,000,000—all of whom are held as a property in a manner which violates the first article of the Covenant. Nor can it be denied that whilst many slaves are well treated the vast majority live in a state of misery, degradation, and oppression, and thousands of these are victims of forms of cruelty which are not one whit less terrible than the floggings, mutilations, amputations and outrages, brandings and tortures of the plantation days of the Southern States of America and the British West Indies. The slaves are held under every conceivable form of property and under scores of systems, and they are held for as varied a range of purposes—pearl divers, factory boys, opium servants and plantation workers, domestic drudges and harem protectors, slaves for opium addicts and for priests of religious orders.

The details of the story of modern slavery are now available with a completeness only known to the few. For example, it is probably true that not ten persons in Europe know where children are actually to-day being bred for sale just as cattle are produced for the market. Again, how few know that modern weapons of precision are being shipped to certain ports to be used as currency in the purchase of slaves. Certainly two, probably three, Foreign Offices in Europe know these facts but have not yet given them to the Secretariat of the League of Nations.

The Commission which the League has now created may be expected to put the Council and Assembly in possession of a mass of material upon which to formulate action on a more effective plan than hitherto, and it is also asked to advise the League as to what assistance it might be possible to render to States wishing to suppress slavery. It is expected that the work of the mission to Abyssinia undertaken by Lord Noel-Buxton will be laid before this Commission and the Council advised upon what help, if any, can be offered to Ras Tafari in the immense task to which he is committed—namely, the emancipation of at least 2,000,000 slaves. Nobody is in doubt as to what should be the main constructive recommendations of the Slavery Commission—the Powers at the Berlin Conference saw and recommended it and the Brussels Conference provided for it in the Brussels Act—namely, the creation of a small International Office manned by competent and sympathetic persons to collect and examine evidence upon slave-owning, slave-trading, and slave-raiding, to collate slavery regulations, acts of manumission, and then to make recommendations to the Powers.

A programme of world abolition of slavery to be commenced in 1933 by the League would indeed be a fitting celebration of the 100 years which will have elapsed since the historic British decision of 1833.

Ex-Slaves Pension Sought In House Bill By DePriest

Courier 3-12-32 Pittsburgh, Pa.

WASHINGTON, Mar. 10 — A bill which would provide pensions for ex-slave citizens of the United States or its territorial or insular possessions, was introduced in the House of Representatives by Congressman Oscar DePriest, recently.

In part, the bill contained the following clauses:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that any ex-slave citizen of the United States, or its territorial or insular possessions, who was freed by the Emancipation Proclamation of January 1, 1863, and who is eligible under the requirements of Section 2 of this Act, shall be paid a monthly pension by the Administrator of Veterans' Affairs in an amount which equals but does not exceed $30, when added to the monthly net income of the applicant (averaged over annual periods and included in the annual income from any personal or real property.)

Section 2. (a) any such ex-slave shall be eligible for a pension under this Act if such person—

(1) Is 75 years or more of age;

(2) Has been continuously a resident of the United States, or its territorial or insular possessions, since the date of the issuance of the Emancipation Proclamation;

(3) Is not at the date of making application for pension an inmate of any insane asylum, or any prison jail, workhouse, or any other public correctional institution;

(4) Has not been in prison for felony involving moral turpitude during the period of ten years immediately preceding the date of application; and

(5) Has no child or any other person responsible under the laws of any State or of the United States, for the support of such person, and able to support such person.

Section 3. (a) No pension under this Act shall be payable—

(1) During the period such person is an inmate of, and receiving the necessities of life from, any charitable institution maintained by the United States or by a State or any political subdivision thereof;

(2) To any person who has divested himself, directly or indirectly, of any property for the purpose of qualifying for pension under this Act.

(b) Any pension granted under this Act shall be subject to modification or revocation by the Administrator of Veterans' Affairs in order to conform to changes in the qualifications of the pensioner in meeting the requirements of subsection (a) of this section.

Section 4. (a) Applications for pensions under this Act shall be in writing in such form as the Administrator of Veterans' Affairs shall prescribe. If any applicant is dissatisfied with the final finding upon the application, such applicant may prosecute an appeal in the manner provided by law, and prescribed by regulations pursuant to law, for appeals in other pension cases in the Veterans' Administration.

RALEIGH, N. C.
NEWS OBSERVER
MAR 5 1932

ABRAHAM LINCOLN.

To the Editor: Will some one kindly inform me why Abraham Lincoln is called the "Great Emancipator?" Now, don't take the time and trouble to say it was because he freed the Negroes of the United States for every one of any intelligence knows he never freed a Negro in his life. That Proclamation he issued during the War of the Sixties freeing the Negroes of the seceding States, leaving those poor suffering slaves of Missouri, Kentucky and Maryland, toiling on for four more long years and not freed until December 1865, and then by an amendment offered in Congress by a Southern man, puts that tender-hearted old philanthropist in rather a bad light. In a speech before his election he said, "Any State had a legal right to secede and any slave-owner had a constitutional right to his slaves. I recently read somewhere, a lengthy article to the effect that were Lincoln alive, with his wonderful judgment, he would rapidly adjust, and satisfactorily settle up this terribly tangled up condition of the world today and prosperity would just about eclipse the sun.

In the face of the fact that in 1861 Abraham Lincoln, kicked the United States out of joint to such an extent that it has been wobbling and stumbling ever since, until it has about collapsed, that writer must have based his idea of the superhuman activity of Lincoln on:

"There was a man in our town
And he was wondrous wise,
He jumped into a bramble bush
And scratched out both his eyes,
And when he saw his eyes were out
With all his might and main
He jumped into another bush
And scratched them in again."

MRS. A. J. ELLIS,
Raleigh, N. C.

"Office of Ex-slave Counsel" would be created in the Veterans' Administration to handle work connected with the distribution of funds.

No estimate is given as to what the size of this new draft on the treasury would be. Just how many of the old negroes still survvie who would be beneficiaries of such a hand-out by the government is not known, but there is small chance that the De Priest bill will ever be anything more than a bill.

SELMA, ALA.
TIMES-JOURNAL
MAR 7 1932

PENSIONS FOR SLAVES

Slaves freed in this country in 1863 would receive Federal pensions of as high as $30 monthly under the provisions of the bill, just introduced in the House by Representative De Priest of Chicago. They would have to be 75 or more years old; not be an inmate of any public correctional institution; have no family support, have been a continuous resident of the United States or its possessions since the Emancipation Proclamation; and must not have served in prison for felony involving moral turpitude in the 10 years preceding application for the pension.

Other restrictions on the payments of the proposed pensions are named in the measure. An

Slavery-1932

Reflections

By WILLIAM PICKENS
(For the Associated Negro Press.)

Some "Low Down" on the "Father of His Country"

SOME TIME AGO, in a speech in Ohio, highly laudatory of Abraham Lincoln, I incidentally mentioned the fact that he was at one time a saloonkeeper. Whereupon some of the elder brethren of the audience wrote letters to the local daily papers says that Lincoln ought not to be maligned and slandered in that way. Those are the kind of people who think that a great man is some sort of a superhuman, non-human, or inhuman creature, and not just a real man.

They reason this way: Lincoln was a very great man; a very great man could not be a saloonkeeper; ergo, Lincoln was no "saloonkeeper." This syllogistic sophistry is responsible for all sorts of superstitions and all sorts of other nonsense. A few weeks ago after my address, "Liberty" magazine printed a photographic copy of the license issued to Lincoln and his "pardner" to sell good hard liquors. I trust the old brethren have recovered from the shock.

Now, here is George Washington, the slaveholder, being celebrated from February to November as "The Father of His Country." So he was; father of white and black. But there are all sorts of "fathers." And since the Negro is the acid test for about everything in America (law, constitutions, democracies, Christianity, even civilization itself), it is entirely in order to inquire what sort of a "father" George Washington was to his "black chillun."

Well, as we have just remarked, George was a slaveholder. Now, there are very few good slaveholders, but there are some, and George Washington was not one of these.

There is in Boston an elderly colored man who as a child knew his black Virginia grandmother well. This black grandmother in her youth saw much of George Washington and his great white contemporaries and his helpless black slaves. Let him tell us what a black grandmother told him:

Boston, Mass., July 10. 1924.

Dear Dr. Pickens:

You will pardon me for my long delay in answering you in regard to the Washington incident that I had mentioned to you while at my home.

What a flood of memories your inquiry brings back to me—my boyhood days in Boston and the bringing from Virginia by my father of that venerable grandmother, hair white as cotton tied in a bandanna, and we boys and girls of the family looking at her smoking a pipe—a little in advance of the fashion of today, because it is a common thing for women to smoke now.

It appears that in her younger days she lived on a plantation somewhat adjacent to the Washington estate in Virginia, and as we children would come home and talk over our history that we were learning in school she would mention incidents of people that she had seen. For it appears from her tales and conversation that she had seen Washington, Jefferson and Lafayette. She did not think a great deal of the great George Washington because she had known and had seen the women from whom he had drawn blood by whipping them while he sat on his horse while riding on his plantation.

She could not understand, and now at this date I cannot understand, how a man who uttered such beautiful sentiments and who had braved so much for his country could do such despicable things to women. He was not a kind slaveholder. His well-known irascible temper was vented on his slaves. I remember hearing that incomparable Charles Lenox Remond of Salem, Mass., the most vitriolic and uncompromising colored orator, say at a meeting in the now historic Joy Street Baptist Church on Smith Court: "George Washington, the father of his country, I spit on his grave; he held slaves." This sank into my young mind and together with the tales that my grandmother had told I am afraid has lessened my respect for the father of his country.

Sincerely yours,
W. W. B.

A New Sort of Black Mammy Speech

A little over a year ago these columns defined a "black mammy speech" as one made by a Southern Congressman while opposing a bill which would or might benefit the Negro.

According to our records, the last mammy speech was made in the House in December, 1930, by Representative Byrns (Dem., Tenn.) opposing an appropriation for Howard University. When he finished, Mr. DePriest (Rep., Ill.) reminded his Tennessee colleague that although he had once got his milk from a mammy's breast, he was now engaged in kicking mammy's grandson in the seat of his pants.

At that time we predicted no more black mammy speeches for a long time. We erred, however. One was made last week by the Honorable Hamilton Lewis (Dem., Ill.) in the Senate while favoring an additional appropriation for Howard University.

Sartorially correct, the bewhiskered giant who defeated Mrs. Ruth Hanna McCormick for the Senate, even though she was aided by Mrs. Mary Church Terrell and Miss Nannie Burroughs, rebuked Huey Long (Dem., La.) of the opposition and proceeded in part as follows:

"Here in this eminent assemblage, I am not loath to confess that it was upon the black bosom of a Negro mammy, after my own mother passed out of life, that I drew the earliest inspiration of existence and there was born in me the first knowledge, whispered in the accents of love, of that which we speak of as religion and heaven.

"The early support that came to such as myself in thousands and thousands from the Negro devotions, in that land of the South, has placed all the children, now in manhood, under debt of obligation and one of continuous gratitude.

"Wherever we could add to the opportunity to educate them and lift their lives, it is with a sense of duty performed, and if it should be omitted, a form of penalty should follow which should ever tread upon the steps of forgetfulness and ingratitude."

Well, there was a mammy speech for you, made by an ex-Southerner, and it wasn't made to oppose an appropriation for Howard University, either. The Honorable J. Hamilton, Senator from Illinois, was born in Virginia and raised in Georgia.

Maybe he had his eye on the 300,000 black citizens in Illinois when he made that speech, but he denied it when anti-Negro Huey, boasting that few Negroes could vote in Louisiana, asked how many vote in Illinois.

The main point is, however, that the AFRO, thanks to the Honorable Ham Lewis, must change its definition of a "black mammy speech."

Scientist Seeking Pair Of Ex-Slaves

Ernest Seeman, of Duke University, Durham, N. C., associated editor of Character and Personality, a quarterly publication for psychodiagnostic and allied studies, wants to locate a pair of negro ex-slaves, and has appealed to the State Bureau of Vital Statistics to help him.

In a letter to Dr. W. T. Fales, director of the Bureau, Mr. Seeman says he is writing a scientific book on identical twins, and is searching high and low for a pair of negro ex-slaves, and wanted to know whether the bureau could put him in touch with any data or addresses that might lead to the discovery of "such a rare record."

Recalling that there are some 4,000 persons in the United States over 100 years old, Mr. Seeman said in his letter, "I feel sure that there are a few persons alive of the class I seek."

Dr. Fales was unable to furnish the desired information. If any one else knows of a pair of negro ex-slaves who are twins, they are requested to communicate with Mr. Seeman.

FEW SLAVES EVER LIVED WITHIN CITY'S LIMITS, WHILE MANY FREE NEGROES LIVE HERE SUCCESSFULLY

Efforts Toward Education Made Unlawful In 1831—Colonization Movement Not Alluring To Most Freedmen

NORFOLK CITY OF REFUGE DURING WAR

Freedmen Helped Establish State's Free Public School System—Many Attended Early Schools After Emancipation

By RAYFORD W. LOGAN
Exclusively For The Journal and Guide

Throughout the ante-bellum history of Norfolk the proportion of free Negroes was almost as high as that in the better known city of Charleston. This was due in the first place to the fact that the occupations connected with the port did not lend themselves easily to the close supervision which slave-labor required.

Secondly, the city quickly grew so large that plantations of any considerable size were impossible within the city limits. As a consequence, except for the house slaves few Negroes in bondage at any time lived in Norfolk proper.

Even this relatively small number of slaves was in a large measure wiped out as a result of Governor Dunmore's famous proclamation in 1775 offering freedom to all slaves who would fight under the British flag. A sufficient number left their master to fight for the "Ethiopian Corps" that fought in the engagements at the Great Bridge, Tucker's Mill, and later with Cornwallis at Yorktown.

Helped By British

Many of them died from smallpox while in service. Others left with the British forces at the end of the war, and were undoubtedly numbered among those who were later sent to Sierre Leone to form a refuge for free Negroes from England, just as many left the United States to settle Liberia. Again, the Dismal Swamp and the many waterways in the neighborhood pointed the way to freedom that the more courageous constantly employed.

While the number of slaves was kept low, the free Negroes received constant increases by the migration of many plantation Negroes who, on being manumitted, sought employment in the city. These free Negroes were engaged as day laborers, small tradesmen and artisans.

Thus, Armistead Lewis kept a livery stable on Wolfe Street, Lenora Byers had a shop on Main Street, Isaac Anderson was a carpenter, Betty Cross a midwife, George Johnson a shoemaker, and Thomas Knight a barber. Others worked as waiters and stewards on boats. One of these, Isaac Watters, lost his life in the burning of the North Carolina in 1859.

Many Became Wealthy

Moreover, many of these free Negroes acquired considerable wealth. One of them had accumulated an estate of $25,000 at the time of his death about 1850. More than one hundred of them owned slaves. It should be noted, of course, that in many instances these "slaves" were members of their own family who would have had difficulty in remaining in the city otherwise.

These free Negroes were keenly desirous of getting such education as they could in spite of the prohibitive legislation. By 1831 the

number seeking some schooling had grown so large that a law was passed prohibiting assemblies for the purpose of teaching Negroes to read and write. But in 1854 we find a white woman, a Mrs. Douglass, being arrested along with her colored pupils who had been attending the school for three years.

Religious History

Religion naturally played an important part in the life of the Negroes, whether free or slave. The First Baptist Church as early as 1800 developed out of a mixed congregation in Portsmouth. This colored church is said to have been the parent of the white Cumberland Street Baptist Church and the colored Bank Street Church. In 1839 a split occurred over the question whether the pastor should belong to the nearest white church or not.

One of the most interesting facts in the history of colored Norfolk is the sailing of the Nautilus in 1821 for Liberia with more than fifty Negroes from Norfolk. This colonization movement was designed not so much in the interests of the slaves as with the desire to get rid of some of the free population of the city. It seems, however, that the Negroes had already become so Americanized that the return to Africa did not appear very alluring.

Treatment of Slaves

The slaves were treated in about the same fashion as those in other parts of Virginia. When Sarah Mallory, belonging to Captain Gilbert's estate, died in 1859 at the age of 122, she was given the largest burial that had ever taken place in Bell Church. On the other hand, others were treated so harshly that the community lived in constant dread of insurrection. One of these occurred in 1730 and another, led by Jeremiah and Ned, in 1802. Both failed because, as usual, some "faithful" slave betrayed the plot to his master.

Moreover, two of the most famous slave dealers in Virginia, John W. Starke and John J. Whitehurst, had offices opposite the old Union Hotel in Union Street. George W. Forrest, who can hardly be called a friend of the Negro, wrote of the Negroes in 1853 as follows:

"Among both the bonded and the free, of either sex, there are to be found individuals of excellent sense, sincere piety, and disinterested benevolence . . . . They pay a commendable regard to their marriage vows (though sometimes imperfectly solemnized) . . . They are generally attentive to one another in sickness. . . ."

Slaves Refuge Here

During the Civil War Norfolk became a place of refuge for slaves and a drilling ground for Negro troops in the Union Army. A runaway Negro, known only by the semi-anonymity of Sam, fought on the Congress in the famous battle against the Merrimac.

In the wake of the Union troops came the northern school teachers who began the pioneer work of educating the freedmen. By April, 1863, more than 1,000 were attending day and evening schools in two churches. Fifteen Negroes served as assistant teachers in these schools. A comment of The Norfolk Journal of January 1, 1867, is most interesting at this time. This white paper declared:

Fenchurch St. School

"We visited the school for colored children on Fenchurch Street in company with some of our prominent citizens. We cannot express our satisfaction with the visit more fully than by saying that we were literally astonished at the display of intelligence by the pupils. . . . the ladies who teach in this school were courteous and kind, and took great pleasure in exhibiting the various faculties of the scholars.

"Their exertions must necessarily advance the colored boys and girls among us to a high order of talent, and more encouragement must be given by our council to our public schools, to prevent our white children from being outstripped in the race for intelligence by their sable competitors.

"We urge our citizens to acquaint themselves with the system adopted by Mr. Percy's schools (American Missionary Association schools) and urge on them the propriety of looking occasionally at the several establishments under his charge and seeing what otherwise would be discredited if told by others."

An Unusual Man

Norfolk sent to the Constitutional Convention of 1868 one of the most active delegates in the person of Dr. Thomas Bayne. Bayne had escaped from slavery in Norfolk, worked his way to the north, and practiced dentistry in Boston with some success. Some historians have been prone to cast ridicule upon his professional title. It should be borne in mind, however, that the study of dentistry as a profession was even then only in its infancy.

In like manner, these historians have held up to scorn the part he played in the convention. The reports show, as a matter of fact, that he played a meritorious role in framing some of the best clauses in the new constitution that gave Virginia, among other things, her first of free public schools for white as well as for black children. In 1870 Dr. Bayne was nominated for Commissioner of Revenue and Thomas F. Paige for Gauger of Liquirs. Both were defeated, however.

Trade Union Movements

Practically forgotten but none the less significant is the meeting held in Norfolk on April 18, 1870 by the National Labor Union, then presided over by Isaac Myers. He urged that wherever possible colored and white workers in the same trade should organize together. But labor unions still had too many difficulties to overcome before they could become an important factor in our economic life.

Events after this date are perhaps better known to some of the "oldest inhabitants" than to historians. Indeed, if some of these well-known citizens of Norfolk would dictate their recollections or would deposit their old papers in safe hands, it will be easier to write in the future the real history of Norfolk, a history that will show the true role of Negroes in the development of the city.

Remarkable Coincidence Recalls Colorful Story of Former Slave

BY WILLIAM KEY

A remarkable coincidence has brought to light the picturesque story of an old negro ex-slave who died in Atlanta a few years ago. The desire of a Virginia woman whose grandfather had owned the slave that at least some part of the old servant's history be recorded resulted in the coincidence.

The name of the slave was Roland Wisham. White folk who knew him affectionately—and he was known to many of Atlanta's prominent citizens—called him "Kit." And the coincidence happened this way:

"Kit's" home was not very far from the country residence of Clark Howell, editor of The Constitution. During the five years that he labored on Mr. Howell's estate, "Kit" would appear, from time to time, with the information that he had received a letter from "Miss Louise," which he would ask the editor to read and answer for him. "Kit" could neither read nor write. But he could dictate, and his knowledge of the spoken word was little less than remarkable. And Mr. Howell always put down, word for word, what "Kit" said in his answers to "Miss Louise."

The Virginia woman's name was Mrs. Louise McDougall Exley, of Norfolk. Wishing to bring to light the former existence of her devoted "Kit," Mrs. Exley recently sent a brief history of the ex-slave to the editor of The Constitution, together with samples of letters she had received from him. Mr. Howell, therefore, was surprised to recognize the letters as some of the identical ones he himself had penned at "Kit's" request, years ago.

Copy of Letter.

Following is a copy of one of two of the letters inclosed in Mrs. Exley's history. It was dictated by "Kit," dated May 10, 1919:

"My dear Miss Louise: It has been a long time since Christmas, when you sent me your beautiful Christmas remembrance, and I know I have been slow in answering, but it has not been because I did not appreciate the kind thought. But I have been prevented from writing for one reason and another, chiefly because I cannot write now myself, and it has not been convenient for me to get someone to do it for me.

"I have kept well and I hope the same is true of all of you. I have thought of you and the other members of my family all the time, and I do want to see you all one more time before I am called to the Judgment seat. When are you coming to Atlanta? Please thank every member of the family who thought of me in the beautiful Christmas package and tell them all that I have every one of you in my heart all the time and that I can remember you all in my prayers. You will always be members of 'my family' to me.

"We are having a grand meeting in our church, which is in a flourishing condition.

"I am now [illegible] the 80th year line but thank [illegible] I am still spared to serve Him and to love and cherish those of my old family.

"Your old servant,
"KIT WISHAM."

A second letter, written on January 28, 1920, emphasizes the loyalty and devotion of the old negro, whose thoughts constantly were on "his family." It reads as follows:

"My dear Miss Louise: I wish to thank you for the nice Christmas box which you sent me. I assure you it was much appreciated by me. The candy was very pleasing to my sweet-tooth and I do appreciate your kind thought, in memory of your dear mother, Miss Georgia, who, as a little girl, knew about my taste for sugar, and she would save her loaf sugar for me at the table and would bring it to me in her apron pocket. The other negroes were given 'long sweetening' (molasses) in their coffee, but Miss Georgia never forgot me.

"The socks you sent were very handsome and seemed to be the right size—I have not worn them yet, but keep them in my trunk with my Sunday clothes, where I look at them every few days, and they make me very happy.

"You asked me for my recollection of your mother as a young lady. She was a beautiful and charming lady, with brown eyes and long brown curls. She and Miss Lou were sweet singers and often sang at the parties to which I carried them. Miss Lou played the piano and your grandfather often played the violin for their singing.

"Those were happy days and I loved every member of your family, and respect their memory.

"You asked me about myself. I was born and raised under your great-grandfather and lived under your grandfather, and I love and respect their memory. I am an old man, being over 80, and the last of the family left.

"I hope you will soon return to Atlanta, for I would like to see you again before I die.

"Write soon to your old
"KIT."

Exciting, Ueful Life.

The long life of "Kit" Wisham appears, from Mrs. Exley's short sketch, to have been more exciting and useful than that of "Cudjo," the fictitious old slave in Stephen Vincent Benet's epic poem, "John Brown's Body." "Kit's" "Marster" and "Miss," grandparents of Mrs. Exley, were Mr. and Mrs. James M. Collier, pioneer Atlanta land owners. The Collier plantation was on what now is Peachtree road, and was one of the largest in this section of the state. "Kit" Wisham's parents were acquired on the auction block at the old slave market in Philadelphia; and "Kit" himself was born in bondage.

Meredith Collier and his brother, Merrill, settled on the plantation even before the Indians had left this section of Georgia, and when Peachtree street and road were known by the more accurate, if less engaging name of "Pitchtree." "Old Kit" was born on this plantation, along about the same time as his young masters and mistresses, John, Wash, Wesley, Edwin, James Collier and the Collier daughters. Of "Kit," Mrs. Exley has written:

"Perhaps the last of this generation of Collier slaves was old 'Kit,' as he was lovingly called by members of his 'family,' and as Roland Wisham by members of his race and congregation—for, while 'Kit' was a farmer on week-days, he was a Baptist preacher on Sundays. No black-robed clergyman was ever more immaculate in his glossy broadcloth than was the Rev. Wisham."

How "Kit" learned the way of salvation" early in his life forms one of the gripping descriptions in Mrs. Exley's story of Kit:

"From early manhood, 'Marse Jim' was a devout Christian, and it was his custom to conduct family prayer at breakfast; and at this hour his slaves all entered the dining room and participated in the services as they stood around the walls. It was here that 'Kit,' in his own words, 'learned the way of salvation,' and, though reared in the Presbyterian faith, he became a Baptist preacher. . . ."

From boyhood the slave had two ambitions—one for the time to come when he could own some land, however small, and the other a desire for knowledge. He learned to read from the Bible, and to recognize and understand words from the blue-back speller. Letters which he dictated to Mrs. Exley disclose the unusual vocabulary which was at his command, and as Mrs. Exley puts it, "No young lawyer was ever more deliberate and choice in his selection of words than was "Kit." He was politeness personified, and to see him in his old age with snow-white hair, gallantly open the door of an automobile and gracefully assist members of his 'family' in [illegible] delight. . . ."

A Bit for Gray.

"Kit" did his bit for the gray during the War Between the States. He always was concerned, first, about the safety of the "misses" on the plantation, "refugeeing" them safely in southwestern Georgia when Sher-man invaded Atlanta. He refused to "be free" when the emancipation proclamation gave him that right, but remained with his "family" until his master, through adversities caused by war, sold the plantation and removed to Alabama.

"Kit" managed to acquire 10 acres of his "ole marster's" plantation, located on what now is Wesley avenue, and this possession of piney wood and clay he cherished and kept until his death, in 1921, dying with-in his own home. He refused a stone's throw of where he had stood to his silent master. With tears streaming down his face, his eulogy was one of thanks and appreciation for his master's Christian training and of a strong hope to meet him again in the hereafter."

"Kit" bowed head, he stood by the casket and delivered a most touching and beautiful tribute

Slavery - 1932

Ask Help in Finding Lincoln Relics Here

Globe

What have you in the way of Abraham Lincoln relics in your home?

4-1-32

Dr. Louis A. Warren, director of the Lincoln Historical Research Foundation, Fort Wayne, Indiana, asks the Globe to help in locating any really genuine Lincoln curios in this section. In the Foundation's museum and library and in many other historical institutions all over the country, he states, there are innumerable priceless mementos of the Great Emancipator, yet he feels that treasured away in many a home or office there must be manuscripts, newspapers and magazine articles, books and pamphlets, pictures, medals and other Lincoln items that are every bit as valuable. He seeks the aid of this newspaper and its readers in bringing these to light.

Sometime next summer at Fort Wayne, according to Dr. Warren, the Foundation will dedicate a massive bronze statue of the "Youthful Lincoln," done by the famous sculptor Paul Manship. In connection with this dedication there will be a two-day "open house" in the Foundation's museum and library. For this "open house" Dr. Warren is planning a special exhibit of Lincoln relics collected from individual owners and not heretofore shown in public. Each of the displays will give full credit to the owner, and perhaps the more important ones will later be purchased by the Foundation. Dr. Warren promises that all items submitted for the special exhibit will be returned.

Nashvillians who feel that they have something of unusual interest should communicate immediately with Dr. Louis A. Warren, Lincoln Historical Research Foundation, Fort Wayne, Indiana, or Mr. L. C. Evans, Lincoln National Life Insurance Company, Nashville, giving full details concerning the articles in their possession. Dr. Warren will then decide whether an article is worthy of special exhibition and make arrangements for sending it to Fort Wayne.

In the four years since its establishment, the Lincoln Historical Research Foundation has become the center of Lincoln information in America. Under Dr. Warren's direction there has been assembled the largest private collection of literature ever gathered about one man, Biblical characters excepted.

Former Slave of Jefferson Davis Dies at 115 Years

Courier

CROSSETT, Ark.—(ANP)—A life which covered a period of 115 years ended here Thursday when George Washington Davis, who claimed that he was the slave of Jefferson Davis, died at his home from a complication of diseases, coupled with old age. He was believed to have been the oldest inhabitant of Ashley county, having come here some 25 years ago when he was 90 years old.

EX-SLAVES DUPED BY PENSION RACKETEERS

Journal and Guide

Warning Not To Pay "Fees" Broadcast

4-9-32

Special to Journal and Guide

WASHINGTON, D. C.—Warning against being duped by racketeers was issued this week to ex-slaves who may receive government pensons if the bill introduced for that purpose in the House by Congressman Oscar DePriest becomes law.

Morris Lewis, the congressman's secretary, told the Journal and Guide that the U. S. Treasury Department has been informed that certain organizations and individuals in some parts of the South are soliciting prospective beneficiaries and collecting various fees for promised enrollment and services.

"The public is warned," he said, "against persons assuming authority or reason to make such collections. In the administration of similar matters the United States formulates all plans and regulations and there are, of course, no fees to be paid to anyone, except as may be provided by law."

Congressman DePriest's bill provides that ex-slaves be paid a pension from Federal funds of $30 monthly, or $360 per year.

Contends America Owes Pension To Aged Ex-Slaves

Courier 4-2-32

Pittsburgh, Pa.

Relates Glowing Account of Negro's Willing Part In Every War to Protect Old Glory.

WASHINGTON, Mar. 31—(ANP)—Calling upon the members of Congress to make some gesture of support toward the more than 100,000 ex-slaves above the age of 75 years who now live in the United States, as partial expiation for the sin of working their forebears during 244 years without compensation, Congressman Oscar DePriest placed his bill for the pensioning of former slaves before the house of representatives, Saturday.

Mr. DePriest's plea in behalf of these aged men and women, the human remnants of the shadowy past, constituted the longest speech he has made during his two terms in Congress. His complete speech follows:

"The revolution in this country was started because the American people were taxed without representation, and if we keep on overtaxing the American people we will have trouble again in this country. At the beginning of the great Revolutionary War the first blood was struck for American freedom on the streets of Boston by an ex-slave. I have a table prepared showing just how many ex-slaves there are in this country, showing just where they live, in what States, and how many of them are alive, which I shall put into the extension of my remarks. I want the members of the House to understand the situation. Since we have been talking in this country so much about old-age pensions, I think the members of the House should know that if America owes a pension to any class of people it owes a pension to those who had their best days taken from them. I wish my voice were such that I could talk more, but it is not. I shall extend my remarks and send a copy to every member here. (Applause.)

"Mr. Chairman and fellow colleagues, the first great war America was ever engaged in was the War of the Revolution, between England and America, brought on by taxation without representation.

"The first American citizen to take part in that war was an ex-slave named Crispus Attucks, and the field of such action was Boston, Mass., in the year 1770. Over the grave of Attucks and his three white companions, all buried in one grave, the following tribute was inscribed on the stone:

"Long as freedom's cause the wise contend,
Dear to your country shall your fame extend;
While to the world the lettered stone shall tell
Where Attucks, Caldwell, Gray and Maverick fell.

"In every other crisis in this country, including the second war with England, with Jackson at New Orleans, were included men of my racial group who died for America. We were with Perry at Lake Erie in the same war. There were many of them who died defending the Stars and Stripes, which should never touch the ground.

"In the war with Mexico they fought nobly for America. In the great Civil War they fought 200,000 strong to preserve America in one solid Union. In the Spanish-American War no troops fought more nobly than the Negro soldiers, especially at San Juan Hill.

"In the great World War they were enlisted 380,000 strong and fought for world democracy. May the time come in America when every citizen shall have the right to real democracy, regardless of race, color or previous condition of servitude.

"I wish to recite that during the long period of slavery, 244 years, we grew from a population of 20 brought over here in 1619 on a Dutch trading ship to 4,000,000 at the time of the emancipation proclamation. Of this vast number I want to say that these of my racial group were never known to be disloyal, not only to America but to the individual slave masters. None has committed treason against our Government, either in the Nation, State, or locally. Kidnaping was not known in those days, but my racial group constituted the servant class and had every opportunity and some incentive for wrongdoing but were not found recreant to the trust reposed in them, and if the American people again rely on Negro servants their children will not be kidnaped and held for ransom. Kidnaping is the most horrible of all horrible crimes. Only those who are mothers and fathers can appreciate the distress, loss and uncertainty as to the whereabouts and condition of their loved ones. Not even during the period of the Civil War, when there were those holding my group in bondage and fighting at the front to keep them in servitude, did they in any way prove disloyal. They cultivated the soil, hewed the wood, drew the water, and protected the virtue of the wives and children of those who held them in bondage. No greater loyalty can humankind show in any place in history.

"Therefore I have been prompted to introduce the following bill in an effort to give recognition and do justice to those who are now living who were emancipated by the emancipation proclamation issued by Abraham Lincoln in 1863:

"This bill, as you will note from its contents, provides for a pension of $30 a month to each ex-slave living who has arrived at the age of 75 years or over.

"According to the Federal census, taken in 1930, there are not to exceed 100,000 ex-slaves living past 75 years of age. According to actuarial departments of large insurance companies, people past 75 years of age have an average life of between six and seven years. So we could not be put to a great deal of expense in paying this pension which would cost the American people about $3,600,000 per annum, plus administration expenses which may amount to over $1,000,000, covering a period not exceeding 10 years.

"I shall herein insert a table showing 113,446 Negroes 75 years of age and over, of which not to exceed 100,000 are ex-slaves. Those of you who remember your history will know that there were about 500,000 freemen living in the Negro race when the emancipation proclamation was issued. This includes the total population, and therefore about 12½ per cent, or one-eighth of them are not ex-slaves.

"I want further to call your attention to the fact that nearly all this money would, under this act, go to States lying South of the Mason and Dixon line, and that is where it should go, because the great majority of these people live there.

"I also wish to insert herein a table showing how I arrive at the sum of money these people could

have earned at gainful occupations if they had had an opportunity to work for a living like other American citizens. This is based upon one-half the total population. The youngsters were put to work in the fields between the ages of 10 and 12, so one-half or over must have been employed.

"Beginning in the year 1619, including those brought over on the Dutch trading ship, and other cargoes brought in by other ships, we presume there must have been 1,368 of them here. Increasing that at the rate of 30 per cent per 10-year period, the total will show you how they increased and what their annual salary should have been and also what the 10-year period would have been, and this is compiled on a 10-year period as that is the basis of the census. The first census we had was in 1790, wherein the slave population speaks for itself. The increase for every 10-year period amounted to between 28 and 33 1-3 per cent ,so we find in the year 1790 there were 697,624 slaves, and prior to that time I estimate that every 10-year period the population would be reduced 30 per cent, which gives me the figures the table shows.

"The total amount earned by those ex-slaves, at $50 a year, would be $3,365,177,850. At 3 per cent per annum, not compounded, for 70 years, would be 2.10 per cent, or $7,966,892,535, and a grand total principal and interest, of $11,332,070,385.

"It does appear to me that the great American people, philanthropically inclined as they are, would be justified in pensioning its ex-slaves, and take care of these poor, aged, and decrepit people who have not had an opportunity in life, thus assisting them in making their last days in a measure their best days.

"You will note that one table shows how many there are living in each state who will receive benefits under this act, and just what it will cost the Government to put this law into execution, and what amount the slave could have earned if he had had the opportunity like other Americans. You will find a set-off in the table against the cost of administration of the act which will amount to less than $40,000,000, as against their estimated earning capacity, including interest, of 11,332,070,385.

"The United States 1930 census compilation gives a total of 118,466 Negroes 75 years of age and over, of which it is estimated 100,000 could qualify for consideration under the proposed law.

"The bill provides a pension of $30 a month, or $360 per annum."

Cost to Government

100,000, at $30 per month, or $360 per annum....$	3,600,000
Covering of period of 10 years	36,000,000
(Estimated cost of administration, $4,000,000.)	

Unrequited Toil of the Slave Population

244 years, at $50 per year, 50 per cent of population of earning capacity	$3,365,177,850
(Interest, at 3 per cent for 70 years, since the emancipation proclamation, 2.10 per cent.) Estimated total due earning of slave population	7,966,892,535
Grand total, including principal and interest	$11,332,070,385

DePRIEST, TEXAN CLASH IN HOUSE

WASHINGTON, D. C., Jan. 21.—Representative Oscar DePriest, Republican, of Illinois, and Representative Thomas L. Blanton, Democrat of Texas, clashed in the House last Tuesday on the question of election of members by machines.

Mr. DePriest's repetition of Mr. Blanton's statement that some of the Republican members were elected by machines brought from the Texan the remark that his election "was not as sunlit as some of the others."

Mr. DePriest admitted that there is a machine in his district and asked Mr. Blanton to explain how he could maintain that the Democratic members were elected by the people in view of the fact that there was argued in the United States Supreme Court last Friday a case from Texas raising the question of a white man's party.

"We are for a white man's party in primaries," Blanton replied, "because we think the majority has a right to rule in primaries and the white men are in the majority, and it is our primary."

Blanton added: "You colored people have been voting with the Republicans all your lives and you have never got anything out of them yet, and you never will get anything out of them. Every colored man in this Capitol who gets in a tight fix and needs money does not go to you and he does not go to the Republican steering committee, but comes to us Southern members for help."

Mr. Blanton declined to yield for further questioning by Mr. DePriest.

PENSIONS FOR EX-SLAVES

CONGRESS began this week formal consideration of the bonus issue, the immediate cashing in full of soldiers' bonus certificates, at an estimated cost of over two billion dollars. Already the House has passed an appropriation of $949,237,795 for the Veterans Bureau, the largest allotment of any Federal agency, including $100,000,000 for the increased loans on veterans' certificates voted last year. A House committee has before it the bill introduced by Congressman Oscar DePriest providing for the payment to 100,000 ex-slaves of a $30 per month stipend.

Mr. DePriest in a recent speech in the House declared that if these ex-slaves had been allowed to work as freedmen at gainful occupations their earnings, principal and interest would now amount to over 11 billion dollars. To all ex-slaves 75 years of age and over he would have the government pay $360 per year. Mr. DePriest further figured that in this way the United States could cancel its 11 billion dollar debt to ex-slaves in about ten years for the relatively small sum of 36 million dollars, or for $3,600,000 per year.

While the government is frantically seeking to balance its budget, tough sledding awaits any pension or bonus bill. President Hoover has expressed his determined opposition to a new soldiers bonus law as a raid on the treasury which would undermine the credit of the country. Perhaps he is right, although he has sponsored measures involving billions to aid the "big boys," the millionaire financiers and corporations. The bonus is a boon to the hard hit wage-earning masses. So would the ex-slave pension be a God-send to the group which it is intended for.

If Congress can even contemplate the passage of a two billion dollar soldier bonus, it cannot in justice escape giving serious consideration to Congressman DePriest's bill, the costs of which are negligible compared to the soldier bonus and appropriations to protect the interests of the wealthy classes. No long argument is needed to prove the fairness of Mr. DePriest's proposal. For nearly two and a half centuries Negroes helped enrich this country, fought for its independence and liberty, and contributed to its progress. Out of those years they got nothing. The real debt to them can never be repaid, and 11 billion dollars is a very conservative estimate of the nominal indebtedness of this country to ex-slaves and to the black race. Congress ought to be willing to cancel the debt for the mere pittance of approximately three and a half millions annually for a ten-year period.

With Mr. DePriest the Journal and Guide heartily concurs: "Since we have been talking so much about old-age pensions, I think the members of the House should know that if America owes a pension to any class of people it owes a pension to those who had their best days taken from them . . . It does appear to me that the great American people, philanthropically inclined as they are, would be justified in pensioning its ex-slaves, and take care of these poor, aged, and decrepit people who have not had an opportunity in life, thus assisting them in making their last days in a measure their best days." That is a modest and dignified demand for some gesture of expiation for the sin of white America of working our black forebears during 244 years without compensation. If there must be "raids on the treasury," let this little raid not be overlooked.

Ex-Slave Dies In Jersey At Age of 130

NEWARK, N. J., May 5—(CNS)—A burial fund for Mrs. Sarah Johnson, ex-slave, who died here last Tuesday at the age of about 130, was donated last week by her many friends here. She had lived since 1916 with one of her daughters, Mrs. Alice Smith, 71, and had been actively engaged in household duties and social activities until about a year ago.

When Mrs. Johnson voted for the first time in 1929, she gave her age as 127 and brought with her identification papers she had had as a slave in the South to prove it. It was said that the documents indicated that she was at least 120 years old. She said she was born on the Glover plantation, near Richmond, Va., that when she was about ten years old she was sold at a slave market in Buckingham Court House, Va., to a North Carolina planter.

MILITARY RITES FOR 95-YR-OLD EX-SLAVE

Ansel Clark Dies At Wisconsin Home

PORTAGE, Wis.—"We are assembled to recognize the passing of a unique landmark in this city. His position here was different from that of any other citizen whom we have known or will ever know—born a slave to die an honored and respected citizen."

This was the climax of the eulogy paid last Thursday afternoon to Ansel Clarke, who died here last week between 95 and 100 years of age. Born in Mississippi, he fought on both the Confederate and the Union sides during the Civil War, and then was brought here by a Union officer. From officer's attendant and general worker, he saved, bought real estate, and established himself in the city. For 30 years he was elected constable here, losing his sixteenth race for the office by a single vote. For the past 14 years he had been humane officer.

Among his friends he numbered high state officials and many people of letters, among these Zona Gale, the nationally known novelist.

Co. F, local National Guard unit, of which Mr. Clark was a member for over half a century formed an escort for the funeral cortege. Full military rites were accorded the ancient Civil War veteran at the grave.

Slavery - 1932

Slaves Had Happy Times In Ante-Bellum South

DeSaussure Writes of Plantation Organization "Lowance Day" And Easy Tasks Apportioned Negroes on Plantations.

This is the third installment of an autobiographical sketch of days in the south before the Civil War, by Gen. C. A. DeSaussure, Memphian, and immediate past commander-in-chief of the United Confederate Veterans, telling of his boyhood in South Carolina.

By Gen. C. A. DeSaussure.

Anyone who doesn't believe that slaves had a comfortable time on the plantations, will be surprised, perhaps, to read about the weekly "lowance days."

"Lowance Day" was Saturday; only quarter tasks were given on that day. About 3 p.m. the negroes, men and women, gathered around the door of the "cornhouse"—a large log 15 feet long and three feet in diameter had been hollowed out for a trough. Into this ear corn was placed from the corn bin, and seven negro men ranged on each side with pestles. I can hear now the measured thump, thump, thump, thump as each side lifted their pestles and dropped them into the mass of ears of corn, alternately and in perfect time.

In a few minutes the corn was all shelled and the trough was rolled on its skids until emptied of its contents onto the large osnaburg sheets spread out on the cleanly swept ground, when the women took hold, threw out the corn cobs and winnowed the corn which was put back into the trough.

Daddy Bob, the "driver," measured out to each household its quota. He kept no roster, but his memory and acquaintance was perfect, and he never failed to measure out the correct "lowance" according to the size of the family. Distribution was then made to families of peas, turnips, potatoes, etc., after which all adjourned to the "smokehouse," where they received their "lowance" of molasses, salt, bacon, etc.

In 1858 father had 82 negroes, 41 grown and 41 children, according to the roster now in my possession. The children were well taken care of. Each third year a blanket was issued to each child. My mother saw to it that they had clothes warm in winter. From the first of March to the first of November, few clothes were needed or desired, and one loose garment with a string tied around the waist constituted the fashion.

Preparing Sunday Dinner.

Every Saturday morning the big 60-gallon kettle, set in masonry out in the yard with chimney, was filled with water and fire lit by daylight. Turkeys, ducks, roosters and nens that had outlived their usefulness were cut up and dumped in, or beef, or mutton either killed for the plantation, or from the "roster" of the beef club, or terrapins from the "backwater" caught by the little negroes and bought from them for "fo 'pence" each. This was seasoned up with various vegetables, onions, etc.

Although the cover fitted tightly, the smell of that soup went over the large yard and is one of the appetizing odors I remember even now. They had no clocks or watches, but promptly at 2 p.m. there started from the negro quarters, about a quarter of a mile off, a procession of little negroes, big little, middle-sized and babies. They cut up all sort of antics on the road, but they all became silent and decorous as they approached the yard and seated themselves solemnly in a semicircle under a big mock-orange tree. Each one had a "piggin" (know what that is?) a very few had that rare and much prized article, a tin bucket. Each had a spoon. Maum, Maggie, who was the soup cook and general yard boss, had the cover of the pot lifted and with ladle in hand, called out the first name at the end of the semi-circle. This one rose, the piggin was filled with this rich, thick soup, a big piece of corn bread given. Return was made to place, and he or she and the other pickaninnies of the family went to work—audibly.

Each in turn was called and went through the performance, coming back for more as often as they wanted. When they had eaten their fill their piggins were filled and they formed another procession and went back home. No attempt was ever made to inaugurate or suggest this solemnity of the procession within the yard, but they seemed to adopt it as a sort of ceremony for the occasion, and was in funny contrast to the didos they cut up on the road. Each Wednesday the performance was repeated, only this time great crocks of "bonny clabber" were brought out and dispensed, and in cold weather milk. Often the clabber and milk was distributed twice a week, and in cold weather was sent to the quarters and distributed there. I hope I do not convey the impression that these meals were the only food the children got. Each had the "lowance" served out to the heads of family, and they ate each of the three meals a day with their parents, but this was an extra "to start the child off like a colt" as father used to say.

Easy for Slaves.

The negroes certainly had a good easy time. Each field was marked off by "task-paths." A given distance in each path marked with a stake. From stake to stake was a "task" and each "hand" was apportioned all or a certain portion of a task by Daddy Bob who was "driver."

The big strong men had a task, smaller or weaker men less, young men or boys less and the women less. All went to work when Daddy Bob blew his horn in the morning, and as soon as his or her task was done was at liberty to go home. The industrious ones easily finished by 3 p.m. and I have seen them often quit at 2 p.m. They would balance their hoes and even axes by the handles on their heads and walk off as if they had nothing.

Father had a large one-story house for a hospital—"Sickus" (Sickhouse) the negroes called it. This was divided into two very large wards, one for men and the other for women, with cupboards, etc. As I recall them, these rooms must have been 25 feet square. They were partitioned by screens. This was in a corner of the "big yard" which was about five acres. Each negro when sick was carried there, put under sanitary conditions and treated by my father and nursed by Maum Sallie who father used to say was a better doctor than he was—for them.

All the babies were born there and their mothers stayed for the month afterward and for next month helped Daddy August sewing and making clothes. The "tarrified" negroes also went there. You do not know what this term means, do you? Every now and then a negro would come to father and say, Mosser, I tarrify," and father would say to him or her, but they were mostly the men, "Very well, go to the sickhouse and tell Maum Sallie," and he would go and sit down and did absolutely nothing and had nothing done to or for him till he got over his fit of the blues or whatever it was.

It was a well recognized condition peculiar to the Gullah negro of which descent most of them were. There was no shamming about it and it was at once recognized and given credence and allowed for "tarrify" was of course a corruption of "terrify," but they did not in any sense mean what that word implies, at all. They were simply out of sorts and blue and didn't want to work or anything and when a negro felt that way, he was simply of no account. He could not work and could not be made to work any more than a mule when it didn't want to go. There's a great resemblance, anyway, in some respects between the primitive negro and a mule.

The negro quarters were situated about a quarter of a mile from residence and big yard. The ran from the "big yard" to the public road from Port Royal Ferry to Combahee Ferry and emerged at the Barnes Gate. The negro houses were ranged on each side of this road. Each consisted of a substantial frame house large and roomy, partitioned into a living room and two bedrooms on brick pillars and with big brick chimneys. They were whitewashed inside and out each spring. Each had a plot of ground to the rear, inclosed by a walled fence, in which each family raised its own vegetables, seed for which was furnished by the plantation.

In addition, anyone who desired was at liberty to plant for him or herself as much ground as they chose to cultivate in their spare time, of which they had an abundance, and a number of them were quite thrifty, raising corn, peas, etc. I do not recall that any of them raised any cotton. Whatever they raised, father always bought at prevailing prices. Father bred no hogs but about September bought shoats from the negroes, who were thus encouraged to raise them.

They were then put in pens near the "cornhouse" and fed intensively until hog-killing time, just after Christmas.

Christmas on the Plantation.

Christmas was a great time on the plantation. As before described, the supplies from Charleston always came and were distributed before Christmas and Daddy August worked himself and his varying force of seamstresses hard to get the men's coats and pants, and the women equally hard to get their dresses finished by that time.

The "lowance" before Christmas was an extra one, articles not usually forming a part of the ration being distributed, such as rice, sugar, and at least at one time that I recollect ham. Brother Louis always came from the South Carolina College for his vacation and stopping to visit the family in Charleston, brought a supply of fireworks. The negroes' Christmas holiday was a week and much latitude was allowed them in the variety and noise of their celebrations. Even their church looked leniently upon the fiddle and the dance and they had a high old time.

Early Christmas morning a drove of them, some youngsters and some older, came to the "big house" and as soon as there was any signs of life, there was a chorus of "Mary Christmas." The upcountry and western and mercenary "Christmas gift" was utterly unknown. The family were sure to respond and little delicacies—apples, prunes, raisins (reezins they called them) were given. The old people usually came later in the day to pay their respects. Word was sent down the line and at "candlelight" a crowd came up to see the fireworks. In the light of the modern fireworks displays these were very primitive, but they certainly seemed wonderful then.

For ourselves, there was a very enjoyable time. There was almost always some relatives and friends spending Christmas with us—Cousin Hal DeSaussure spent Christmas with us regularly. Nothing much was done till dinner, but how mamma and Maum Binah spread themselves on dinner and dessert. Tea, etc., seemed too much like painting the lily and usually only eggnog and cake were served, though the sideboard was spread with cold turkey, chicken, ham and fixin's for whomsoever chose to go and help themselves. There was no general exchange of gifts then as now.

Mr. Dolly N. J.

NOV 23 1932

A Link With the Past

Down in the village of Plateau, near Mobile, lives Cudjo Lewis, described by W. H. Blumenthal in the New York Evening Post as "the most historic Negro in the United States," a title well bestowed.

For Lewis is the last living of all the slaves brought from Africa to this country, and made the trip on the Clothilde, last of the slave ships to bring a cargo to our shores, on the last trip of her unholy traffic in 1859. Lewis is supposed to be 94 years old.

With 109 others of the peaceful Tarkar tribe in Africa he was captured by the more savage Dahomeys and sold to the white slave trader, Captain Billy Smith, of the Clothilde. The unfortunates suffered indescribable hardships during the 70-day voyage, being kept most of the time in the foul hold of the vessel with only a scanty allowance of bread and water for subsistence.

They were finally landed on the Alabama coast and soon after sold to various masters, whom they served faithfully. After the Civil War they gathered together to form a colony at Magazine Point, where they were employed in a shipyard. Later they bought some land and engaged in truck raising.

But one by one they passed away, leaving Cudjo Lewis as the only link between the African slave traders and the present. He still cultivates his garden and serves as sexton of a nearby Negro church, in the graveyard of which his wife and six children are buried. He told Mr. Blumenthal:

"Some of dese days I tek time to die. When I go, I ain't got far to go."

Canada's Relation to the John Brown Raid

John Brown's raid on Harper's Ferry, Va., in October, 1859, made a profound impression in Canada. Although the Chatham convention in May, 1858, had been surrounded by much secrecy there were some Canadians who knew that Brown was meditating a bold stroke. Dr. Alexander Milton Ross was one of these. The Harper's Ferry raid was reported in detail in the Canadian newspapers and commented upon day after day. In an article extending over more than one column of its issue of Nov. 4, 1859, The Globe, of Toronto, points out that Brown's execution will but serve to make him remembered "as a brave man who perilled property, family, life itself, for an alien race." His death, The Globe declared, would make the raid valueless as political capital for the slaveholders and the South might expect other Browns. References in this article to the Chatham convention indicate that George Brown knew what had transpired at Chatham and knew the relation of the Chatham gathering to Harper's Ferry. Elsewhere, in the same issue, the appeal of the Journal of Commerce that Brown be not martyred was declared to be "natural from a pro-slavery journal." Three weeks later The Globe, with fine discernment, declared that if the tension between north and south continued civil war would be inevitable and "no force that the south can raise can hold the slaves if the north wills that they be free." On the day of Brown's execution The Globe said that "his death will aid in awakening the north to that earnest spirit which can alone bring the south to understand its true position" and that it was "a rare sight to witness the ascent of this fine spirit out of the money-huntng, cotton-worshipping American world." Once again, with insight into American affairs it predicted that "if a Republican president is elected next year nothing short of a dissolution of the union will satisfy them." (the cotton states.)

The special interest taken by The Globe in American affairs and the sane comment on developments in the slavery struggle were the result of George Brown's own special understanding of questions across the border attained during his residence there before coming to Canada. That he was reflecting the feeling of the people of Toronto on the death of John Brown was shown by the memorial service held in St. Lawrance Hall on December 11, 1859, at which the chief speaker was a Rev. Mr. Kinnaird, who had himself attended the Chatham convention. In his sermon he referred to a talk he had had with Brown in which the latter said that he intended to do something definite for the liberation of the slaves or perish in the attempt. The collection that was taken at this meeting was forwarded to Mrs. Brown. At Montreal a great mass meeting was held in Bonaventure Hall, attended by over one thousand people at which resolutions of sympathy to John Brown were passed. Among those on the platform at this meeting were L. H. Holton, afterwards a member of the Brown-Dorion and Macdonald-Dorion administrations, and John Dougall, the founder of the Montreal Witness.

The slaveholders were by no means blind to the fact that the abolition movement had friends and supporters in Canada, that there was, in fact, an abolition group actively at work for their undoing. It is possible that they knew of Brown's famous convention in Chatham. In his message to the Virginia legislature after the Harper's Ferry raid Governor Wise referred to Canada as a seat of abolitionist activity. "One most irritating feature of this predatory war," he said, "is that it has its seat in the British provinces which furnish asylums for our fugitives and send them and their hired outlaws upon us from depots and rendezvous in the bordering states."

Speaking again on December 22nd, 1859, to a gathering of medical students who had left Philadelphia, the governor said; "With God's help we will drive all the disunionists together back into Canada. Let the compact of fanaticism and intolerance be confined to British soil."

The New York Herald quoted Wise as calling upon the president to notify the British Government that Canada should no longer be allowed, by affording an asylum to fugitive slaves to foster disunion and discension in the United States. The Virginia governor seems even to have had the idea that the president might be bullied into provoking trouble with Great Britain. "The war shall be carried into Canada," he said in one of his outbursts.

The pro-slavery viewpoint was reflected by a portion of the Tory press of Upper Canada, The Leader declaring that Brown's attack on Harper's Ferry was an "insane raid" and predicting that the south would sacrifice the union rather than submit to spoliation. The viewpoint of the Leader may be further illustrated by its declaration that the election campaign of 1860 was dominated by a "small section of ultra-abolitionists who make anti-slavery the beginning, the middle and end of their creed. As for Lincoln, he was characterized as "a mediocre man—a fourth rate lawyer."

Destitute Ex-Slaves Dream Of Old Marster, Cabin, Work And Food

By EDWIN HOLMAN
Associated Press Staff Writer

ATLANTA, Dec. 4.—(AP)—Time has dealt unkindly with many of the old Southern negroes and some are wishing they were back in slavery, chopping cotton and eating good victuals on "Marster's" plantation.

That is what they tell the Rev. B. R. Holmes, founder and secretary of the Ex-Slave Association. Scores of them—some crippled and feeble, many destitute—come to him with the troubles they used to unburden on their masters.

"Hits mighty hard fur ole man to git along when he cant chop no cotton an' ole marster done gone on," they tell their counsellor with husky voices. "Ef ole Marster was hyah, he wouldn't let us want fur nothin'."

They talk to sympathetic ears, for the Rev. Holmes, educator and [illegible] of note among Southern negroes, is the son of slaves. The Association [illegible] them all it can with limited funds and tries to see that none goes hungry or unclothed for long.

Holmes founded the Association 23 years ago and to this day he has never heard an ex-slave speak of bondage with bitterness. Rather, they rejoice in recalling the old days—"all of us wukin' dar in de fiel' togedder choppin' cotton and singin'. De pla'tasion smokehouse full of meat and Marster he wa'nt stingy. Settin' in de moonlight at de cabin do' playin' wid de chilluns, an' ef any dem git sick, ole missy she come an' doctor dem."

All the old servitors are not in the grip of poverty. Some have sons and daughters who support them comfortably. Others have kept in touch with descendants of their masters and have found the new generation generous. But there are many without kin or contact. They are the ones the Association helps.

The Rev. Holmes is soliciting donations for their biggest day of the year—the annual Christmas Eve party in the auditorium of his boarding school. They come early, feast all day, sing the old plantation spirituals, pray for hours without ceasing and leave at dusk with new clothes and grocery baskets filled to the brim.

Slavery
Virginia

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THE ATTITUDE OF VIRGINIA LEADERS TOWARD SLAVERY AND SECESSION

By J. D. EGGLESTON

President of Hampden-Sydney College, Va.

HISTORY has not dealt fairly with Virginia. This fact is due in part to Virginians themselves. They have been careless in recording historical facts and careless in preserving historical records.

From 1861 until now, Virginia has not been allowed her day in court. Much that has been written about her has been set down in malice, and much more has been set down in ignorance. Some of her novelists and historians, either for sentimental reasons or to meet the extreme criticisms, have painted her leaders and her life as almost godlike.

In discussing this theme I am not doing it with any intention of stirring up animosities; my only motive is to try to set forth truthfully and in proper perspective the facts as I see them. I think it is due the young men and young women of Virginia and other states that they should know some of the truths touching my theme. Please bear in mind that West Virginia was a part of Virginia until after 1861.

The almost universal belief among the younger generation is that Virginia went to war in 1861 in behalf of slavery, and that she was so much in favor of a continuance of slavery that she was willing to secede in order to preserve that institution. I do not find one man in five in the North and West who knows that Virginia was opposed to secession and seceded under protest.

About two years ago, in a weekly publication called *New York,* a prominent writer, who should have known better, had this to say with reference to General Robert E. Lee:

> "His slaves remained loyal to him throughout the war. Like other Southern leaders, he was profoundly religious, profoundly Christian, and was able to effect a reconciliation, of a fashion, between Christianity and slavery, Christianity and the profession of arms. . . . . He was a member of the planter class . . . . who maintained, at terrible cost to the whole South, the peculiar institution of slavery."

This I take to be a fair sample of the misinformation that exists, a misinformation which was founded years ago upon persistent and deliberate misrepresentation.

It is impossible in an address of this nature to do more than touch the high spots of this subject.

African slaves were brought by a Dutch vessel to Virginia in 1619, but it was not until 1661 that the institution of slavery was recognized in Virginia by statute law. For a long time very few slaves were imported. In 1715, nearly one hundred years after the first introduction, there were only about twenty-five hundred slaves in the Colony. In the next sixty years they were brought over in increasing numbers, and the colonists began to realize their danger. As early as 1736, Col. William Byrd, in a letter to Lord Egmont, expressed the wish that slavery should be prohibited in the Colony, and added, "I am sensible of the many bad consequences of multiplying the Ethi-

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This address was delivered before the student body of the State Teachers College at Harrisonburg on May 20, 1932.

opians among us. . . . . The further importation of them into our Colony should be prohibited."[1]

Numerous acts were passed by the Colonial Legislature which were designed to lessen, or to stop, further importations. George W. Williams, in his *History of the Negro Race in America,*[2] says, "It is due to the Virginia Colony to say that the slaves were forced upon them." George Bancroft, in his *History of the United States,*[3] says:

"Again and again they had passed laws restraining the importation of negroes from Africa, but their laws were disallowed. . . . . On the 10th of December, 1770, the King issued an instruction under his own hand commanding the Governor 'upon pain of the highest displeasure, to assent to no laws by which the importation of slaves should be in any respect prohibited or obstructed.'"

Edmund Burke, in his speech on Conciliation, when it was suggested in Parliament that the slaves in Virginia be freed by act of Parliament, in order to use them against the Colony, said:

"Dull as all men are from slavery, must they not a little suspect the offer of freedom from the very nation which had sold them to their present masters—from that nation, one of whose causes of quarrel with those masters is their refusal to deal any more in that inhuman traffic."[4]

In 1772 the Virginia House of Burgesses presented a petition to the King, which says in part:

"We implore your Majesty's paternal assistance in averting a calamity of a most alarming nature. The importation of slaves into the colonies from the coast of Africa hath long been considered as a trade of great inhumanity, and under its present encouragement we have too much reason to fear will endanger the very existence of your Majesty's American dominions."[5]

To this petition the King and his Ministers turned deaf ears; and Beverley B. Munford, in his incomparable book, *Virginia's Attitude Toward Slavery and Secession,* says that "Chief among the causes which aroused the opposition of the Virginia colonists and placed them in the forefront of the Revolution was the course of the King with respect to this momentous subject."[6]

Mr. Jefferson, in his Declaration of Independence, penned this terrible arraignment:

"George the Third has waged cruel war against humanity itself, violating its most sacred rights of life and liberty, in the persons of a distant people who never offended him; captivating and carrying them into slavery in another hemisphere, or to incur a miserable death in their transportation thither. . . . . Determined to keep open the market where men should be bought and sold, he has prostituted his negative by suppressing every legislative attempt to prohibit, or to restrain, this execrable commerce. And that this assemblage of horrors might want no fact of distinguished dye, he is now exciting these very people to rise in arms among us and to purchase that liberty of which he has deprived them by murdering the people on whom he obtruded them."[7]

Mr. Bancroft says that "These words express precisely what had happened in Virginia."[8] It is true that this portion of the Declaration was stricken out by Congress before it was published to the world; but it cannot be questioned that Mr. Jefferson expressed the declared sentiments of the leading citizens of Virginia. Mr. Munford has deep implications in his statement that "it was ominous of her future experience with respect to this baneful subject, that the voice of Virginia was then silenced (in Congress) in deference to the States of the far South and certain of their Northern sisters."[9]

Mr. Jefferson said that the clause was stricken from the Declaration,

"in compliance with South Carolina and Georgia, who . . . . still wished to continue it (slavery). Our Northern brethren also, I believe, felt a little tender under these censures, for though their people had very few slaves, yet they had

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[1] *Virginia's Attitude Toward Slavery and Secession,* Munford, p. 17.

[2] Vol I, p. 119.

[3] Vol. III, p. 410.

[4] Burke's *Works,* Little, Brown and Co., Vol. II, p. 135.

[5] *Journal of House of Burgesses,* p. 131, and Tucker's *Blackstone,* Appendix, note H, Vol. II, p. 351.

[6] *Virginia's Attitude,* p. 19.

[7] *Virginia's Attitude,* pp. 19-20.

[8] Bancroft, *History of the United States,* Vol. IV, p. 445.

[9] *Virginia's Attitude,* p. 20.

been pretty considerable carriers of them to others."[10]

And here is what Nicolay and Hay, the biographers of Abraham Lincoln, have said:

"The objections of South Carolina and Georgia sufficed to cause the erasure and suppression of the obnoxious paragraph. Nor were the Northern States guiltless; Newport was yet a great slave mart, and the commerce of New England drew more advantages from the traffic than did the agriculture of the South."[11]

Nicolay and Hay cannot be classed as writing from a Southern standpoint.

The protests in Virginia against the slave trade were not isolated. Many of the counties adopted resolutions as early as 1774. In August of that year the Virginia Colonial Convention passed strong resolutions:

"We will neither ourselves import, nor purchase any slave or slaves imported by any other person, after the first day of November, next, either from Africa, the West Indies, or any other place."[12]

On September 5, 1774, when the Continental Congress assembled for the first time, the Virginia delegates submitted a memorial, from which I quote the following:

"The abolition of domestic slavery is the great object of desire in those colonies where it was, unhappily, introduced in their infant state. But, previous to the enfranchisement of the slaves that we have, it is necessary to exclude all further importations from Africa. Yet, our repeated requests to effect this by prohibitions, and by imposing duties which might amount to a prohibition, have been hitherto defeated by His Majesty's negative; thus preferring the immediate advantage of a few British Corsairs to the lasting interests of the American States, and to the rights of human nature deeply wounded by this infamous practice."[13]

Mr. DuBois says that "Virginia gave the slave trade a special prominence and was in reality the leading spirit to force her views (that is, against slavery) on the Continental Congress."[14]

Before the Proclamation of the Declaration of Independence, Virginia adopted a written constitution and Bill of Rights. In the preamble to the constitution the King is condemned for "prompting our negroes to rise in arms among us—those very negroes whom, by an inhuman use of his negative, he has refused us permission to exclude by law."[15]

And yet today the Virginia people are laughed at because her Bill of Rights declares "that all men are by nature equally free and independent, and have certain inherent rights, of which when they enter into a state of society, they cannot, by any contract deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."[16] In the face of this laughter is the outstanding fact that against the protest of the majority of the Virginia people, as expressed through their official representatives, the King of England and his Ministers, Northern Colonists who were making money out of the inhuman traffic, and Colonies farther south, joined hands to break down this opposition and to fasten this system upon our people.

Mr. Bancroft declares that "Virginia moved from charters and customs to primal principles. . . . . She summoned the eternal laws of man's being to protest against all tyranny. . . . . At the bar of humanity Virginia gave the name and fame of her sons as hostages that her public life should show a likeness to the highest ideals of right and freedom among men."[17]

Here then, very inadequately, is the recital of Virginia's attitude as a Colony. For more than 150 years, against her protests and appeals and statutes, the slave traffic had continued, until, upon the assumption

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[10] *Writings of Thomas Jefferson,* Ford, p. 28.

[11] *Abraham Lincoln, A History,* Nicolay and Hay, Vol. I, p. 314.

[12] Quoted by DuBois, *Suppression of the Slave Trade,* p. 43.

[13] *Idem,* p. 43.

[14] *Idem,* p. 45.

[15] Hening's *Statutes,* Vol. IX. pp. 112-113.

[16] Hening's *Statutes,* Vol. IX, p. 109.

[17] *History of the United States,* Bancroft, Vol. IV, p.119.

of statehood by Virginia in 1776, out of a population of 600,000, more than two-fifths were Negro slaves.

In 1778 the General Assembly of Virginia provided by law "that from and after the passing of this act no slaves can hereafter be imported into this Commonwealth by sea or land, nor shall any slave so imported be sold or bought by any person whatsoever"; and it was further provided that if a slave were brought into the state, he "shall upon such importation become free."[18] Ballagh says, "Virginia thus had the honor of being the first political community in the civilized modern world to prohibit the pernicious traffic."[19]

The next thing that occurred in the unfolding of the great drama—shall we say, the unfolding of the great Tragedy?—was the donation by Virginia of the Northwest Territory, an imperial domain from which were created the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin—a domain which had been conquered by Virginia soldiers, under the leadership of the great Virginian, George Rogers Clark, acting under a commission given him by Governor Patrick Henry and the Virginia State Council. John Fiske, the New England historian, says, "It was Virginia that had actually conquered the disputed territory .... Virginia gave up a magnificent and princely territory of which she was actually in possession."[20]

On the very day that Virginia deeded this enormous territory to the United States (March 1, 1784), Mr. Jefferson reported the Ordinance of 1784. It declared that after the year 1800, slavery should never exist in any portion of the vast domain west of a line drawn north and south between Lake Erie and the Spanish dominions of Florida. If this clause had been adopted, slavery would have been excluded not only from Ohio, Indiana, Illinois, Michigan, and Wisconsin, but also from the country south of it, from which were afterwards formed the States of Kentucky, Tennessee, Alabama, and Mississippi. Six states voted for it—one less than the necessary majority. In 1787 the present Ordinance, forbidding slavery, was enacted into law, and Mr. Fiske says that "No one was more active in bringing about this result than William Grayson, of Virginia, who was earnestly supported by Lee."[21]

Munford is right in declaring that "The supreme opportunity for suppressing the importation of slaves and thus hastening the day of emancipation came with the adoption of the Federal Constitution. .... With every increase in the number of slaves the difficulties and dangers of emancipation were multiplied. The hope of emancipation rested in stopping their further importation and dispersing throughout the land those who had already found a home in our midst."[22] Despite Virginia's protests and appeals, the slave trade was legalized by the Federal Constitution for an additional period of twenty years; and as Munford well says, "The nation knew not the day of its visitation—with blinded eyes and reckless hand it sowed the dragon's teeth."[23] This action is declared by John Fiske of New England to have been "A bargain between New England and the far South. .... New Hampshire, Massachusetts, and Connecticut," he says, "consented to the prolonging of the foreign slave trade until 1808; and in return South Carolina and Georgia consented to the clause empowering Congress to pass Navigation Acts and otherwise regulate commerce by a simple majority of votes."[24]

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[18]Hening's *Statutes*, Vol. IX, p. 471.

[19]*History of Slavery in Virginia*, Ballagh, p. 23.

[20]*Critical Period of American History*, Fiske pp. 191, 195.

[21]*Critical Period of American History*, Fiske, p. 205.

[22]*Virginia's Attitude*, p. 29.

[23]*Idem*, p. 29.

[24]*Critical Period of American History*, Fiske, p. 264.

That bargain between these three New England states and the two Southern states had in it the dynamite which later sent hundreds of thousands of men to bloody graves on fields of battle; and the bargain was a cold-blooded one for the sole purpose of enriching pocketbooks at the expense of traffic in human flesh.

I wish I had time to quote the great speech of George Mason of Virginia, in which he uttered a prophecy and warned of a coming judgment if Virginia's protest was unheeded. John Fiske says, "These prophetic words of George Mason were powerless against the combination of New England and the far South."[25] The action of the National Government, says Munford, "was deplorable because it placed the imprimatur of its supreme law upon the morality as well as legality of the slave trade. . . . . New England and the North were not menaced. . . . . Beneath the hot skies of the South was the land to which with unerring instinct the Trader piloted his craft freighted with ignorance and woe."[26]

This act of extension was condemned in unmeasured terms by Governor Randolph and Mr. Madison of Virginia.

In his message to Congress 1806-07, President Jefferson brought to the attention of that body that the time was now at hand when the slave trade could be abolished, and an act was accordingly passed prohibiting the trade; but it had flourished for so long a time that it was now extremely difficult by simple statutory enactment to put an end to it. Slaves were being poured into the West Indies and Brazil, and slave traders began at once to "bootleg" them into the United States; New England ships, owned and manned by citizens of New England, sending ship-loads of rum to Africa and trading this for slaves. I am not implying that New England had the monopoly in this matter. Doubtless there were ships owned by Southern slave traders also, and certainly if there were slave sellers, there were slave buyers. I will refer to this phase of the matter later.

Even as late as 1861, this inhuman traffic was going on, despite the laws against it, and the United States Government was trying to suppress it. I have on file a letter from a kinsman of mine, Captain Jack Eggleston, of Mississippi, who at the outbreak of the War of 1861 was a lieutenant in the United States Navy. In this letter he describes the capture, by a United States warship on which he was an officer, of a slave ship owned and manned by citizens of Maine. The capture was made off the coast of Cuba, and the ship was filled with captives from Africa.

In 1810 President James Madison of Virginia called attention to the fact that slaves were being illegally imported, and he urged Congress to pass laws to stop the evil. In 1816 he again called attention to it, and it was in 1819 that Congress, under the leadership of two Virginians, Charles F. Mercer and John Floyd, passed a bill requiring the President of the United States to use armed cruisers off the coasts of Africa and America to suppress the trade. Hugh Nelson of Virginia, in the U. S. House of Representatives, attempted to get a law passed fixing death as the punishment for violating the law in reference to slave importation. In 1841 President Tyler of Virginia called for further enactments for the suppression of the traffic, and spoke of "the abandoned and profligate of other nations" being also engaged in it.

Henry A. Wise, of Virginia, Consul at Rio de Janeiro, made frequent reports to the Department of State in reference to the violation of the law in Brazil, where importation of slaves had been prohibited in 1831; and in a letter written February 18,

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[25] *Critical Period of American History,* Fiske, p. 264.

[26] Munford, *Virginia's Attitude,* p. 32.

1845, he said to the Secretary of State at Washington:

> "I implore the President of the United States to take a decided stand on this subject. You have no conception of the bold effrontery and the flagrant outrages of the African slave trade. . . . . Every patriot in our land would blush for our country, did he know and see as I do how our citizens sail and sell our Flag to the uses and abuses of that accursed practice."[27]

I have said something about Virginia statutes against slavery. Bear in mind that up to 1776, under the British rule, slave-holders were forbidden to free their slaves except with the permission of the King's Council. Numerous acts were passed by the General Assembly of Virginia from 1782 to 1803, strengthening the laws against slavery. Under these laws the manumission of slaves began to appear. At the close of the Revolution there were about 3,000 free Negroes in Virginia. In the next ten years there were 13,000; and in 1810 there were 30,570. But this raised a new problem: The presence in a state controlled by white men, of a growing body of Negroes not possessing the privileges of the whites and not amenable to the restrictions imposed upon the slaves. The problem was a very serious one, and in 1806 acts were passed providing that no slave thereafter freed should remain in Virginia. This was amended in 1819 by an act authorizing the County Courts to permit such freedmen as were "sober, peaceful, orderly, and industrious to remain in the State."[28]

These statutes embarrassed the work of emancipation, but they stimulated the sentiment for the colonization of the freedmen. Despite the great difficulties, slave-holders continued to emancipate.

The records show beyond question that up to 1830-31 there was a steadily growing body of public opinion in Virginia, and indeed throughout most of the South, that slavery was an economic, moral, and social evil. It is not claimed that all the Virginia leaders were in favor of emancipation, but the school of thought in favor of it was becoming steadily more powerful. The records show that serious attempts were made to find a way for emancipation which would not do great evil both to the Negro and to the white.

With this steady growth of public opinion, matters came to a crisis in 1832, when a committee of the Virginia legislature brought in a report which stated "that it is inexpedient for the present legislature to make any legislative enactment for the abolition of slavery." I believe it can be maintained beyond a question that this committee of the legislature would not have brought in this report, if there had not occurred the Southampton County insurrection in August 1831, and if it had not been known that this insurrection of the slaves was initiated and encouraged by incendiary literature sent in from the North through secret channels. The leader, Nat Turner, a Negro preacher, had been accorded the privilege of education, and one of his lieutenants was a free Negro. The result of this massacre was that 57 whites, mostly women and children, were butchered.

Imagine the feelings of the people of Virginia when they saw these preliminary effects, and saw that their efforts for peaceful emancipation were being subverted by enemies in the North who were trying to incite the Negroes to insurrection and massacre! It can readily be seen that these occurrences put a weapon in the hands of those who preferred for selfish ends to maintain slavery, and that they handicapped the friends of emancipation. In December, 1831, four months after this massacre, numerous petitions were presented to the Virginia General Assembly, praying for the removal from the state of all free Negroes, and those in favor of emancipation

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[27] *American Slave Trade,* Spear, p. 81.

[28] *History of Slavery in Virginia,* Ballagh, p. 125.

prayed for the immediate enactment of laws looking thereto. It is a significant fact that the discussions in that Assembly were, as Munford well says, "more notable for the fierce arraignment of the institution than for the presentation of practical plans for its abolition."[29] The problem bristled with difficulties.

In 1831, William Lloyd Garrison, a New England Abolitionist, established his paper, *The Liberator,* and began his violent crusade, in which he advocated the immediate emancipation of all slaves without compensation to the owners, despite the different example recently shown by Great Britain in the West Indies.[30]

What background was there to the body of public opinion that was given utterance in the Assembly of 1831-32? This has been touched upon briefly; but let me mention some of the Virginians who had consistently stood for emancipation: George Washington, Richard Henry Lee, George Mason, Edmund Randolph, James Madison, Thomas Jefferson, John Marshall, James Monroe, Patrick Henry, John Tyler, Sr., St. George Tucker, John Randolph of Roanoke, Benjamin Watkins Leigh, F. W. Gilmer, William Wirt. These are a few of the distinguished names; but where could a stronger background be found?

And in this Virginia Assembly of 1831-32 were such leaders as Thomas Jefferson Randolph, grandson of Thomas Jefferson; Thomas Marshall, son of Chief Justice Marshall; James McDowell, afterwards congressman and governor of Virginia; Charles J. Faulkner, later congressman and Minister to France; William Ballard Preston, afterwards congressman and Secretary of the Navy; and others whom I will mention later. When the committee of the Virginia Assembly of 1831-32 brought in a report stating that it was inexpedient for that legislature to make any enactments for the abolition of slavery—a report directly influenced by the lawlessness of Northern abolitionists—William Ballard Preston moved that the word "expedient" be substituted for the word "inexpedient" in the report of the committee, and Mr. Bryce moved as a substitute for both that the Commonwealth provide for the immediate removal of the Negroes now free and those who may hereafter become free, believing that this will absorb all our present means. Mr. Bryce's substitute was adopted by a vote of 65 to 58. And the House then passed a bill which provided for the deportation and colonization of the free Negroes and of such as might become free thereafter. And the measure carried an appropriation of $35,000 for 1832, and of $90,000 for 1833, and this was adopted by a vote of 79 to 41.[31]

In urging its passage, William H. Broadnax stated that many slave owners "would manumit their slaves if means for their removal were furnished by the State, but who could not if the additional burden of removal were placed upon them."[32] Munford says that "This bill, so fraught with far-reaching consequences, was subsequently defeated in the Senate by one vote."[33] My impression is that it was defeated in the Senate committee by one vote. Ballagh says, "The will was not wanting, but method unhappily was."[34]

So depressing and discouraging was this failure to pass the Bryce measures, that many of those in favor of emancipation despaired of relief, and many reluctantly accepted the institution as permanent.

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[29] *Virginia's Attitude,* p. 46.

[30] *Robert E. Lee,* Bruce, p. 70.

[31] *Journal of House of Delegates,* 1832, pp. 109, 110, 158.

[32] *Virginian History of African Colonization,* Slaughter, p. 48.

[33] *Virginia's Attitude,* p. 47.

[34] *History of Slavery in Virginia,* Ballagh, p. 138.

Failing to see, or refusing to care, that the violent agitation at the North was embarrassing the friends of emancipation in the South, and that it had a powerful influence in defeating the measures of 1831-32 for emancipation, the lawless element of the Abolitionists of the North now increased their attacks upon the slave-holders of the South. Laws adroitly drawn had long since been passed in New England that after specified dates the offspring of female slaves in those states should be deemed free. In this way ample time was given for getting rid of the slaves by sale; and the opportunity was not neglected.[35] "No law can be found on the statute book of any Northern state which conferred the boon of freedom on a single slave in being. All who were slaves remained slaves."[36] The records of manumission in Virginia and in New England, when compared, do not leave Virginia in an apologetic attitude, to put the case mildly.

This lawless element among the Abolitionists could not find sufficient adjectives with which to condemn those who owned slaves. These slave-holders, the large majority of whom had inherited the slaves, and many of whom wished to free them if a way could be found to do it without injuring the freedmen, were denounced as "man stealers," as "thieves," and in other such gentle terms. One can readily see the great handicap this put upon the friends of emancipation in the South. If it be said that this is the partisan opinion of a Southerner, my reply is that in 1837 Abraham Lincoln, then a member of the Illinois legislature, said the same thing; and repeated the statement in stronger terms in 1852, when he declared that the Abolitionists "would shiver into fragments the Union of the States." And William E. Channing of Massachusetts said in 1835 that the Abolition "influence at the South had been almost wholly evil. . . . . The Abolitionists," he said, "proposed to convert the slave-holders, and . . . . approached them with vituperation, and exhausted upon them the vocabulary of reproach." And Daniel Webster of New Hampshire said in 1850, "Everything that these agitating people have done has been . . . . to bind the faster the slave population of the South." Stephen A. Douglas of Illinois denounced the Abolitionists in scathing terms for the same thing.

Mr. Munford brings out the fact that there now—in 1831-32—began a growth in the number of those who sought to justify slavery, this growth increasing *pari passu* with the growth of the violent Abolition movement in the East and North, led by the abusive and intemperate Garrison. He states that those who now began to assert that slavery was good in itself, and that it was sanctioned by religion, constituted a "new school."[37] He does not justify this "new school," and neither do I, but one can sympathize with the human nature of it, while one deplores the evils resulting therefrom.

I have mentioned William Ballard Preston and William H. Broadnax as two Virginians who were foremost in the Virginia Assembly in their efforts for emancipation. You will pardon me for stating that these gentlemen were alumni of Hampden-Sydney College. And will you permit me just here to mention a few other Hampden-Sydney alumni who were leaders in this movement?

Edward Coles of Albemarle County, class of 1805, inherited a large number of slaves. In 1819 he took them to the Territory of

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[35] *Alexander H. H. Stuart,* Robertson, p. 165.

[36] *Idem,* p. 173.

[37] *Virginia's Attitude,* Munford, p. 49.

Illinois, gave them their freedom, and established them there in their own homes, giving each head of a family 160 acres of land. From a pecuniary standpoint this was a great loss, but in addition to this he brought upon himself the ill-will of citizens of Illinois Territory. Nicolay and Hay, in their biography of Abraham Lincoln, state that Edward Coles "was indicted and severely fined (to the amount of $1,000) for having brought his own freedmen into this State (Illinois) and having assisted them in establishing themselves around him upon farms of their own."[38]

Coles ran for governor of Illinois, chiefly upon the issue of emancipation, and in opposition to the effort to change the constitution of Illinois so as to permit slavery in that state, and was elected.[39] Later, when Virginia was forced either to secede or to be herself enslaved, Edward Coles's son came back to Virginia and gave his life in her defense.

In the great debate in the Virginia Assembly of 1831-32, William H. Broadnax said, "That slavery in Virginia is an evil and a transcendent evil it would be idle and worse than idle for any human being to doubt or deny."[40] Broadnax was a slaveholder, and like many others, wished to find a way to free his slaves without injury to them or to the whites. Philip A. Bolling, another Hampden-Sydney man, and a large slave-holder, said in the same debate:

"It is vain for gentlemen to deny the fact that the feelings of society are fast becoming adverse to slavery. Moral causes which produce that feeling are on the march and will go on, until the groans of slavery are heard no more in this else happy country."[41]

Dr. James Jones of Nottoway County, Virginia, was a member of Congress from a district in which there were many slaveholders. His opposition to slavery was well-known. He was a large slave owner, and in his will he made ample provision for the manumission of his slaves and for their transfer to Liberia in case they wished to go there. After his death his widow carried out the provisions of his will.[42] This was in 1848.

Captain Samuel Morgan of Nottoway County, a slave owner, was opposed to the institution, and in 1831, when on a business trip to New York City, he wrote a letter to his wife, in which he said, "I feel proud that I have this opportunity of putting my foot in a State where the shocking shame of slavery does not exist."[43] This ownership of slaves and opposition to slavery in the same person is inconsistent to shallow minds; not to others.

Thomas Poague Hunt of Charlotte County, Virginia, after his graduation in 1813, inherited slaves. It was all the property he had. His father and mother were slaveowners. At the daily family prayers, when he was a boy, his mother's earnest supplications to God for wisdom in the care and final disposition of her slaves, led him to liberate all he inherited, and to send them to Liberia.[44]

In February, 1837, in the United States Senate, William C. Rives of Virginia replied to the position taken by Senator John C. Calhoun that slavery was a beneficent institution. I wish I had time to quote his great speech in full. Among other things he said:

"I have the satisfaction of reflecting that I follow the example of the greatest men and purest patriots who have illustrated the annals of our country—of the Fathers of the Republic itself. It never entered into their minds while laying the foundation of the great and glorious fabric of our free government, to contend that domestic slavery was a positive good, a great good. Washington, Jefferson, Madison, Marshall, the bright-

[38] *Abraham Lincoln, a History,* Vol. I, p. 145.

[39] *Virginia's Attitude,* Munford, p. 67.

[40] *Virginia Slavery Debate,* 1832, White, Speech of W. H. Broadnax, p. 10.

[41] *Idem,* Speech of Philip A. Bolling, p. 15.

[42] *Old Homes and Families in Nottoway,* Turner, p. 90.

[43] *Idem,* p. 10.

[44] *Cub Creek Church and Congregation,* Gaines, p. 71.

est names of my home State, are known to have lamented the existence of slavery as a misfortune and an evil to the country, and their thoughts were often anxiously, however unavailingly, exercised in devising some scheme of safe and practical relief, proceeding always, however, from the States which suffered the evil."[45]

Notice that concluding statement, "Proceeding always, however, from the States which suffered the evil."

John Holt Rice, the great Presbyterian divine, an advocate of the education of all the children of all the people, and an earnest, though tactful, opponent of slavery, implored Northern ministers to influence the people of the North to allow the people of the South to solve the problem of slavery in peace. In 1827, while living at Hampden-Sydney, he wrote:

"I am fully convinced that slavery is the greatest evil in the South, except whiskey. I take the case to be just this: as slavery exists among us, the only possible chance of deliverance is by *making the people* willing to get rid of it. At any rate it is this or physical force. The problem to be solved is to produce that state of the public mind which will cause the people to move spontaneously to the eradication of the evil."[46]

And in the same year, in another letter, he said:

"I am confident that already material injury has been done in the way of impeding the progress of feeling in this country [Virginia] against slavery. There is a morale of opinion on this subject which, if uninterrupted, at no distant date will annihilate this evil in Virginia. Mischief from indiscreet agitation of the subject (from the outside) is much to be deplored."[47]

How easy it is today for those who think little, and know less, to decry the inconsistency of those slave-holders who expressed themselves as favorable to emancipation, but who in many cases did not free their slaves. Ripley, in his "Believe It or Not," called attention to the inconsistency, as he thought it, of Patrick Henry, who had slaves, and who said, "Give me liberty or give me death." Yet in a large number of instances the freedmen were worse off than the slaves. I have time to mention only two or three instances: Richard Randolph of Prince Edward County, a large slave-owner, freed his slaves and settled them, well provided for, near his home. They soon went all to pieces: abjectly poor, abjectly wretched, abjectly inefficient. John Randolph of Roanoke attempted to settle his 400 slaves, as freedmen, in Mercer County, Ohio, where they were forcibly prevented from making a settlement by a portion of the inhabitants of that County. At that very time, Ohio citizens, in harmony with New England citizens, were agitating for the immediate abolition of slavery in the South. They greatly loved the Negro—at long distance.

It would be easy, if one had the time, to mention many instances, between 1830 and 1860, of outrageous treatment of Negroes in Connecticut, New Hampshire, Massachusetts, New York, Illinois, Ohio, Indiana—instances where they were mobbed and where they were denied opportunities for an education. But why be disagreeable?

What were the difficulties in the way of emancipation in the South?[48]

1. Philip A. Bruce, than whom there is no greater authority on this whole question, states that the value of the slaves in the South in 1860 was approximately $2,000,000,000. There were three forms of property in the South: land, Negroes, and live stock. To destroy the right of property in Negroes was to wipe out at once one-third of the accumulated wealth of the South. The Abolitionists of the East and North were demanding emancipation without compensation—a policy that would not have caused them to lose a penny. When Great Britain passed her emancipation laws, she paid a fair value to the owners of slave property.

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[45] *Congressional Debates,* Vol. XIII, part 1, p. 717.

[46] *Memoir of John Holt Rice,* Maxwell, p. 306-7.

[47] *Idem,* p. 312.

[48] For an able and dispassionate treatment of this question, see *Robert E. Lee,* American Crisis Biographies, Philip A. Bruce, pp. 70-83.

2. This loss of capital by the South, insisted upon by the Abolitionists, would not have been all the loss that would have followed. In Jamaica, emancipation had resulted in the Negro losing his industry when he became free. If this followed in the South, land would immediately decline in value, and the few remaining interests in the South would of course shrink in proportion. Sudden and violent emancipation would result in bankruptcy.

3. Slavery was not wholly an economic system. It was interwoven with the whole social life of the southern people. To destroy it suddenly and violently "was to destroy a social fabric consecrated by all their historic memories, domestic traditions, and intimate personal affections," says Dr. Bruce.[49]

4. If the slaves were liberated, what was to be their new status in the communities in which they lived? To quote Dr. Bruce again:

> "There could be no social amalgamation without the disappearance of the white; there could be no common enjoyment of political rights without the degradation, if not the destruction, of all the foundations of order. . . . . Could any country hope to flourish which numbered among its inhabitants millions of emancipated Africans, who were naturally averse to labor, and who, by withdrawal of the personal influence of their former masters, would tend to sink back, as had the negroes of Jamaica and Hayti, into their original state of barbarism?"[50]

I fully agree with Dr. Bruce when he says that although the situation was one full of perplexity, and although the difficulties and dangers of emancipation were great, "there seems now no room for doubt that ultimately Virginia, Kentucky, Missouri, Maryland, Tennessee, North Carolina, and perhaps Arkansas . . . . would have freed their slaves, had not the intemperate spirit of the Northern Abolitionists provoked a strong revulsion of feeling."[51]

Virginia's influence over the other Southern States, prior to 1861, was almost invincible. Beyond a doubt they would have followed her example. And there is a growing belief among students of history that if Virginia had been let alone, or if she had been encouraged in her efforts towards a solution of this difficult problem, instead of being attacked, there would not have been a slave in this country in 1865, and there would have been no war. *That war was not necessary.*

It may be said just here that the safety of the domestic institutions of the South, among them slavery, had been guaranteed by the United States Constitution, yet William Lloyd Garrison and other Abolitionists were openly in favor of ripping the Constitution to pieces. The people of Virginia knew that they were less responsible, and the other Southern people knew that they were no more responsible, for slavery than were the people of New England, who had been owners of slaves and, finding them unprofitable, had sold them, and who, as the records show, were "the chief carriers in the wretched traffic in human flesh and blood."[52]

I have mentioned eminent Virginians up to 1831-32, and later, who were in favor of emancipation. I might have mentioned Patrick Shields, a class-mate of William Henry Harrison and Dr. James Jones at Hampden-Sydney, who was a member of the Constitutional Convention of Indiana, and who had a clause inserted in the Constitution forbidding slavery in that state. Of a later day were Jesse Burton Harrison, Matthew F. Maury, Bishop William Meade, Henry Ruffner, R. R. Howison, and scores of others. Robert E. Lee emancipated his slaves, inherited from his mother, several years prior to the War of 1861-65. His wife inherited slaves from her father, but it was stipulated in his will that they were to be freed at the end of the first five years

[49] *Robert E. Lee,* Bruce, p. 72.
[50] *Idem,* p. 72-73.
[51] *Idem,* p. 73.
[52] *Robert E. Lee,* Bruce, p. 74.

following his death. This date fell in 1862, and General Lee freed all of them in accordance with the provision in the will. In 1858 Lee set forth his opinion in favor of emancipation, and expressed the belief that emancipation would certainly come by peaceful methods, if the people of Virginia were permitted to handle this problem without interference.

General Joseph E. Johnston of Virginia was opposed to slavery and never owned a slave. General A. P. Hill of Virginia owned no slaves. General J. E. B. Stuart of Virginia, the great cavalryman of the Confederacy, inherited one slave from his father's estate and purchased another. One of these he sold because she was very cruel to one of his children, and the other he sold to a purchaser who was to undertake to return the slave to his former owner, as the slave desired. General Fitzhugh Lee, the Virginia cavalryman, never owned a slave. Stonewall Jackson owned two slaves, whom he purchased because they asked him to do so; and then he arranged for them to purchase their freedom by paying them wages and assuring them that these wages could be used for this purpose. One of the slaves, a man, purchased his freedom; the other, a woman, declined to do so and remained as a servant in General Jackson's family, receiving wages as if she were free.

What *does* make so many human minds impervious to facts? Why does it seem impossible for the people of the North, East, and West to arrive at the truth that the Southern people did not take up arms for the continuance of slavery, or in defense of it? Prof. A. B. Hart of Harvard University says that "out of 12,500,000 persons in the slave-holding communities in 1860, only about 384,000 persons—or one in 33—was a slave-holder."[53]

Dr. Hunter McGuire, who was the medical director of the Stonewall Jackson Brigade, 1861-65, says of this Brigade: "I knew every man in it, and I am in proper bounds when I assert that there was not one soldier in thirty who owned or ever expected to own a slave."[54]

President Lincoln published a warning that in 90 days he would issue an emancipation proclamation, to apply to those states and communities which were still in arms against the United States Government, but not to apply to the states and communities not in arms against the United States Government. If the South was fighting for slavery, she could have saved it by laying down her arms when this warning was published. Fighting for the rights guaranteed them in the United States Constitution, the Southern States refused to lay down their arms.

It would have been incongruous indeed for the Southern soldiers, of whom at least 25 out of every 30 owned no slaves, to have fought for the preservation of slavery. It would have been equally incongruous for General U. S. Grant, a slave-owner until the close of the War, to have fought for the abolition of slavery. It would have been highly inconsistent in Mr. Lincoln, with his declared views on slavery, on the fugitive slave laws, on the colonization of the Negro, to have made war on the South for the purpose of abolishing slavery.

What were Mr. Lincoln's views on these questions? We will let him speak for himself. And, first, it may be said that he was in position to know in an intimate way the Southern viewpoint, for he had lived in the border state of Kentucky and had married the daughter of a slave-owner. His position in reference to slavery and in reference to the colonization of the Negro was similar to the position of the Virginia leaders whom I have been quoting, as were his views on abolition. When a member of the Legislature of Illinois in 1837, he said:

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[53] *Slavery and Abolition,* Hart, p. 67.

[54] *The Confederate Cause and Conduct, in the War Between the States,* McGuire and Christian, p. 22.

"The institution of slavery is founded on both injustice and bad policy, but . . . the promulgation of abolition doctrines tends rather to increase than abate its evils. . . . . The Congress of the United States has no power under the constitution to interfere with the institution of slavery in the different states."[55]

Speaking at Springfield, Illinois, in 1857, Mr. Lincoln said:

"Such separation, if ever effected at all, must be effected by colonization. . . . The enterprise is a difficult one, but where there is a will there is a way; and what colonization needs most is a hearty will."[56]

At his first inauguration, Mr. Lincoln said: "I have no purpose directly or indirectly to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." Certainly thus far no conflict of views can be found between Mr. Lincoln and the Virginia leaders. Let us proceed further. In his eulogy on Henry Clay, at Springfield, Illinois, in 1852, Mr. Lincoln said that Mr. Clay lived at a time "when slavery was already widely spread and deeply seated," and added, "He did not perceive, as I think no wise man has perceived, how it could be at once eradicated without producing a greater evil even to the cause of human liberty itself." He said in the same address:

"Those who would shiver into fragments the Union of these states, tear to tatters its now venerated constitution, and even burn the last copy of the Bible, rather than slavery should continue a single hour, together with all their more halting sympathizers, have received and are receiving their just execration."[57]

In an address at Peoria, Illinois, 1854, Mr. Lincoln had said, "When Southern people tell us that they are no more responsible for the origin of slavery than we are, I acknowledge the fact. . . . If all earthly power were given me, I should not know what to do as to the existing institution. My first impulse would be to free all the slaves, and send them to Liberia—their native land. But. . . if they were all landed there in a day they would all perish in the next ten days. . . . What next? Free them and make them politically and socially our equals? My own feelings will not admit of this. . . . We cannot make them equals."[58] What was therefore an easy solution in the eyes of Garrison and his kind, was not an easy one in the eyes of Mr. Lincoln, who undoubtedly knew of the great efforts that were being made by the American Colonization Society, composed of men of the North and men of the South, and the very backbone of which was Virginia support. It seems to have dawned upon him by 1857 that colonization would be a good thing, and he saw that this could be done only on a national scale. In 1849, when a member of Congress, he introduced a bill for the abolition of slavery in the District of Columbia, the abolition to be only with the consent of its voters and with compensation to the slave-holders. In this bill it was provided that fugitive slaves escaping into the District, should be arrested and delivered up to their owners.[59] Do we find any marked differences thus far between the attitude of the Virginia leaders and the attitude of Mr. Lincoln?

By 1861 (December), he was calling upon Congress for money with which to colonize the thousands of slaves which had come into the custody of the Federal authorities.[60] With a view of carrying out this act of Congress, adopted in 1862, Mr. Lincoln invited a number of prominent Negroes to the White House in August of that year, and urged them to consent to his plans. In his address to them he said:

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[55] *Abraham Lincoln, A History,* Nicolay and Hay, Vol. I, p. 140.

[56] *Abraham Lincoln, Speeches, Letters, and State Papers,* N. and H., Vol. I, p. 235.

[57] *Idem,* Vol. I, p. 174.

[58] *Lincoln-Douglas Debates,* p. 74.

[59] *Abraham Lincoln, Speeches, Letters, and State Papers,* N. and H., Vol. I, p. 148.

[60] *Messages and Papers of the Presidents,* Vol. VI, p. 64.

"You and we are different races. We have between us a broader difference than exists between almost any other two races. . . . . Your race suffers very greatly, many of them by living among us, while ours suffers from your presence. . . . If this be admitted, it affords a reason, at least, why we should be separated. The aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of ours. . . . . I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would."[61]

Thus far we see a close parallel between the Virginia view and Mr. Lincoln's view. But the parallel stops here. Despite Mr. Lincoln's previously declared views, and in open violation of the United States Constitution, he called for troops, and practically declared war on the South, when Congress alone had the power to declare war; he helped to dismember Virginia, by extra-constitutional acts; and he resorted to forcible abolition in the states which were in arms against his Government, while protecting slave-owners in other states and communities.

There is not time to discuss the right of secession, or Virginia's attitude towards it, except to say this: the *right* of secession was never questioned seriously until 1861. The *wisdom* of it was questioned seriously throughout the country. New England had more than once threatened to secede. The young men at West Point, preparing to enter the United States Army, studied a textbook in which the constitutional right of secession was taught. Virginia distinctly put on record the reservation of her right to withdraw whenever she deemed it proper to do so, and the Union would not have been formed except for the great influence of Virginia and except for the princely domain she gave in order that this Union of States might be effected.

When the question of secession became acute, a Convention was called, and the delegates to the Convention were elected by the people on the issue, whether Virginia favored secession or was opposed to it. The people of the state by a large majority voted against the policy—not against the right—of secession.

At this very time a committee of Virginians was sent to Washington to urge Mr. Lincoln not to call out troops, but to give Virginia time to see whether she could reconcile the differences between the extremists on each side. It was understood by the committee that this request was granted. President Lincoln had asked the members of his Cabinet whether it would be wise to attempt to provision Fort Sumter. Five of the seven members of the Cabinet stated that the attempt should not be made either to provision or to reinforce the Fort, and expressed the opinion that an attempt to do this would probably lead to civil war.[62]

Mr. Munford pertinently says that "if such were the opinions of leading members of President Lincoln's Cabinet . . . can it be deemed unreasonable that the people of Virginia held similar views? . . . Men, not a few, will conclude that, if the explosion occurred at Fort Sumter, the mine was laid at Washington."[63]

Mr. Berkeley Minor has said:

"True statesmanship would have led him [Abraham Lincoln] to keep faith with the Virginia Convention, and repudiate the coercive measures urged upon him by Benjamin Wade and other war men in the North. Then Virginia and the other border states would have remained in the Union, and Lincoln's great talents might well have so guided the Republic as to win back in time the seceded states, with, or more probably, without, slavery; for slavery was already doomed; it was passing away even in South America, and must have come to an end in due time, under the pressure of a healthy public opinion, the slave states being left untrammeled and free from the fanatical threatenings, which had done so much to perpetuate slavery."[64]

The change of sentiment in Virginia was instantaneous. Knowing that she had

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[61] *Life, Public Services, and State Papers of Abraham Lincoln,* Raymond, p. 504.

[62] *Abraham Lincoln, Speeches, Letters, and State Papers,* N. and H., Vol. II, pp. 11, 14, 15, 17, 19, 20, 21, 22.

[63] *Virginia's Attitude,* p. 289.

[64] *The Southern Churchman,* Sept. 13, 1930.

done her utmost throughout all her history, first to prevent the entrance of slavery into her borders, and then to get rid of it; knowing that through her great influence the United States had become an entity; knowing that she had been the most potent influence in making the Northwest Territory forever free of slavery; knowing that the Louisiana Territory, and the control of the Mississippi River, had been added to the United States through the efforts and commanding influence of her mighty son, Thomas Jefferson; knowing that the vast empire of Texas had been wrested from the oppressions of the cruel Santa Ana, and his Mexican hordes, by the great Virginian, General Sam Houston; knowing that if a conflict of arms was precipitated, her soil would be the battle-ground and herself the greatest sufferer; knowing that whether the South won or lost, her own people were bound to undergo terrible sufferings—knowing all this, she did not hesitate a moment. Principle and honor were at stake; expediency or profit was not considered. Her soil was drenched with blood; the very flower of her manhood was martyred; her women and children were made to suffer in the extreme; her property was destroyed by forced emancipation, by the devastation of war, and by the ruthless and unpardonable destruction inflicted by General Sheridan and others.

Even this was not all: came those terrible years that followed the war—called "the Reconstruction"; in reality years of devastation and humiliation—"The Tragic Era," as Bowers aptly calls it.

To me her history is one of tragedy. Having given more to the Union than any other State in the Union, she has suffered more than any other State because of that Union.

I bespeak for her a careful study of her history, a juster view of her motives.

Slavery and Disarmament

IN THIS year 1933, when Great Britain is celebrating the centenary both of Wilberforce and the abolition of slavery throughout the British Empire, there are still 5,000,000 slaves in various parts of the world.

That 5,000,000 slaves should exist on the hundredth anniversary of the man who devoted the whole of his life to the extirpation of slavery may not seem a very encouraging fact; and it is certainly not a fact that should be permitted to endure. The best memorial to Wilberforce will indeed be the strengthening of the movement for the complete eradication of slavery even from those remote corners of the globe where it still exists.

Yet it is cause for rejoicing that slavery has utterly vanished from the civilized western peoples. And there are several points in the story of its abolition among progressive nations that are full of hope for those who are today working to free the world from bondage of other kinds.

Some people are at times inclined to despair of disarmament ever being achieved, just as many despaired of slavery ever being abolished in the possessions of Europe and America. It is therefore encouraging to note that as soon as a single great power finally made up its mind that it at least genuinely and whole-heartedly desired the destruction of slavery, almost immediately all the countries with which it had much to do began to follow its example.

In 1792 Denmark fixed the abolition of the slave trade for ten years later; in 1807, Britain and the United States came into line; Sweden. Holland and France soon followed, and in 1820 Spain did likewise, being imitated ten years afterward by Portugal. In August, 1833, Great Britain abolished the institution of slavery throughout the Empire at a cost of £20,000,000, thus starting a movement that ultimately embraced France, Portugal, the United States and Holland.

Is it too much to hope for similar success to follow present efforts for disarmament? The force of example is evidently greater than is sometimes believed.

Slavery *Forced* on Georgia

This Fact Is Brought Out by Ruth Scarborough, of the George Peabody School of Teachers, in a Book Which Correlates and Unifies the Testimony of Many Witnesses, Presenting a Complete and Comprehensive Exposition of One of the Most Vital Phases of American Life

BY MYRTA LOCKETT AVARY

OF THE French, Spanish, Indians and negroes affecting with ourselves Georgia's early development, negroes only, if we except Indians, are carried with us into our bi-centennial year, and thus invested with present-day interest in addition to the historic which is shared with us. This interest prompts eager reading of a monograph written by Ruth Scarborough, Ph. D., and just issued by the George Peabody School of Teachers, under title, "The Opposition to Slavery in Georgia Prior to 1860." It covers ground gone over before in a fragmentary way by various writers, but never before so thoroughly. One feels, on closing the book, that herein is gathered the testimony of many witnesses, correlated and unifed into complete and comprehensive exposition of one of the most vital phases of American life, of human life.

It is no dry record. It could not be. The adaptation of two races to each other—the white and the black, the most highly civilized and the most backward, the Christian and the savage, in the white man's land taken from the red man with the red man still present—constitutes a drama of such tremendous import as was never, to human knowledge, played on earth's theater before. Egypt and her Israelites, England and her Sepoys, supply no parallel. There is no parallel in all history to America's interracial drama. Looking back, it seems a strange madness, blindness, in the white man that brought the black man from his Dark Continent here. The white, in his present stage of development, could not have done it. He was nearer then to progenitors who, as natural procedure in their times, enslaved captives taken in battle. He weighed no cost he might have to pay.

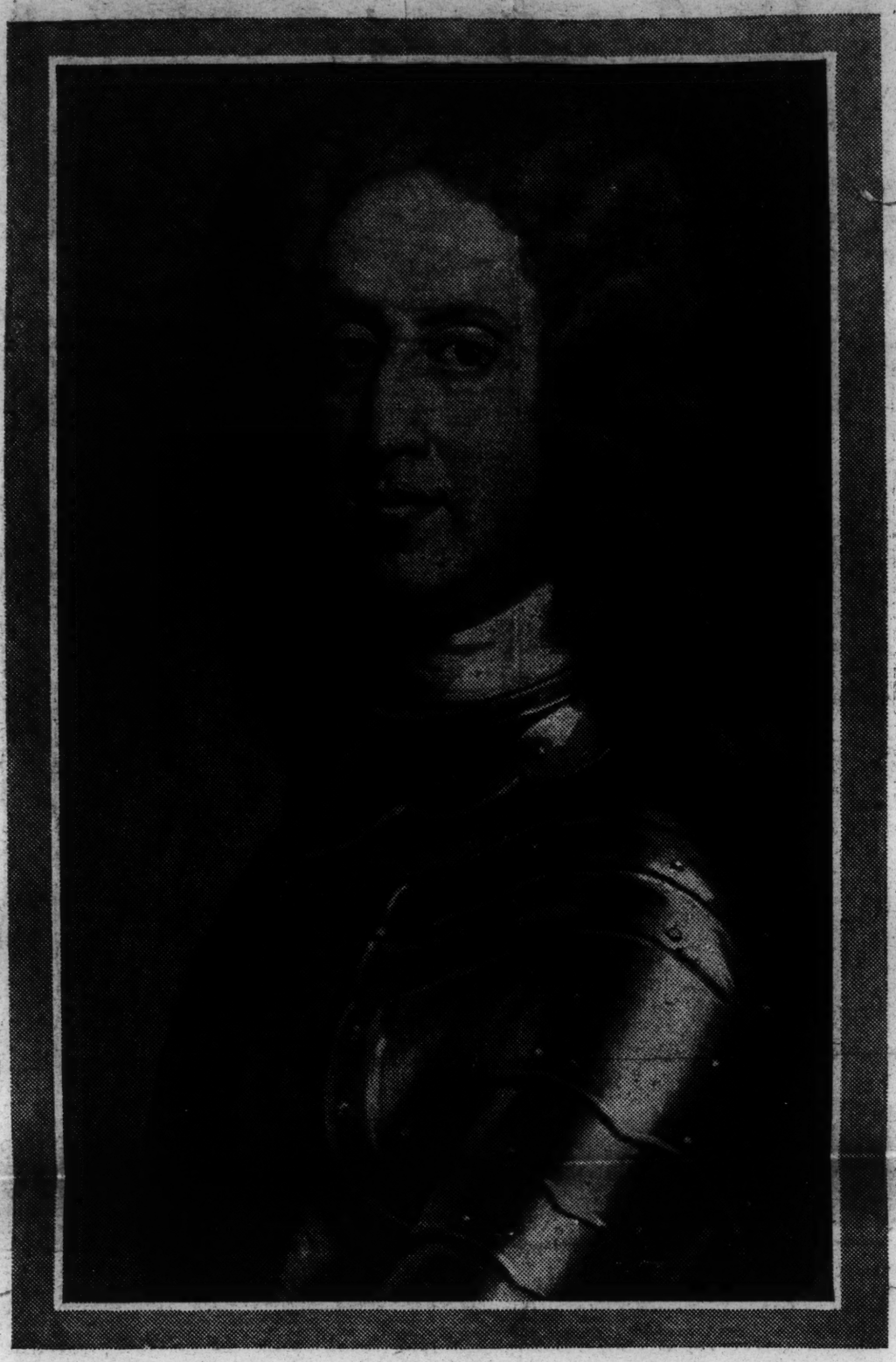
Looking back, we have reason to thank the God of the Universe that these costs were not greater! The southerner, white and black, has reason to give thanks that each was able to do good to the other, to develop good in the other; that in the crucible of a Divine Purpose, a gigantic crime was transmuted into a splendid deed performed by both—the uplift and civilization of a race—an ancient race—till then uncivilized. But for the inherent virtues of each race, as often said, the south during the War Between the States would have been such a shambles as the world never saw! Indeed, it was a stage on which if the white man's virtues shone with new effulgence, the black man's were given such opportunity of proof as history never before provided for any race!

The pathos, humor, tragedy of our Afro-American drama and melodrama have long engaged the south's best pens. Enlarging numbers will respond to the stimulus of our bi-centennial celebration. Of our earlier post-bellum writers, thought instantly leaps to our Harris—Uncle Remus—and our later day Harry Stillwell Edwards; to Virginia's Thomas Nelson Page, Louisiana's Cable, and others if we think long enough. In present times, the number grows rapidly and is of varying type, like DuBose Heyward, Mary Johnston, Julia Peterkin, Nan Stephens of our own city; Octavus Roy Cohen and many another, all earnest students of modern negro dialect and psychology.

Our bi-centennial doubtless called forth from the George Peabody College this valuable monograph. The author spent some time in Atlanta while writing it. Three Atlantians are among those whom she thanks for assistance—Miss Ella May Thornton, state librarian; Miss Ruth Blair, state historian, and John M. Graham, known authority on Georgia law (he edits with George W. Stevens the decisions of the Supreme Court and the Court of Appeals of Georgia). She cites as her documentary sources of information the Colonial Records of Georgia, Collections of Georgia Historical Society, Digests and Compilations of the Laws of Georgia, Journals of the House and Senate, magazines and newspaper files, diaries, letters, biographies. Surely a well authenticated volume!

Georgia's life story from the slavery aspect is treated chronologically. Laws regarding slavery, wills and manumission papers, state documents, private letters, incidents and anecdotes, efforts of many kinds to end slavery, are all reported. Present-day Georgians will find herein their progenitors of bench and bar, the planters' realm, the medical and other professions, seeking to free Georgia from the incubus forced upon her by England's and New England's slave ships; and to make some wise, human provision for a helpless race torn from African homes and cast upon communities unwilling to receive or retain them. Nearly every Georgian name of distinction is found in these pages. The problem was every man's. And no man knew what to do with it.

Youth armored with high purpose, a young gladiator at war, might be a sculptor's or painter's vision of the "Free Colony" in its early struggles. Youngest of the original "Thirteen Colonies," the only one established as a benevolent institution, Georgia excluded from the start—singular



The purpose of the youngest of the thirteen colonies, headed by General James Edward Oglethorpe, was to encourage thrift and industry and the working of a man's land by himself.

in this—slavery and rum; legislated for peace with Indians, sent missionaries to Indians and negroes, brought the Wesleys and Whitefield from England for American evangelization; built churches; laid foundation for schools and colleges; organized societies for social betterment. Development of large estates—plantations with seigniorial system as in other colonies—was discouraged. The design of her trustees, with Sir James Oglethorpe at their head, to whom her charter was granted, June 9, 1732, was to create a permanent class of small landholders; to prevent their sinking into the condition of tenants and day laborers; to encourage thrift and industry and the working of a man's land by himself.

Land was distributed in small holdings; and not large grants as in the other colonies; to no settler more than 500 acres; to one here at trustee cost, 50. A limited amount of white labor might be imported. Importation was expensive. Under law of 1735, introduced in parliament by Oglethorpe, negroes and slavery were excluded, under heavy penalty, from Georgia, while flourishing in every other colony. Rebuking Oglethorpe, the Earl of Dartmouth said: "We cannot allow the Colonies to check or discourage in any degree a traffic so beneficial to the realm." But that the colony relieved England of unproductives whom she must otherwise support, the colony might never have been founded.

Men were imprisoned then in England for debt—not effective as helping them to pay. Dickens' powerful novel, "Little Dorrit," exposes the system. Georgia was to supply asylum and new opportunity for selections from the debtor class, and for Europe's distressed Protestants. She was to serve as barrier between Carolina and the French and Spanish on the coast and in Florida, and from Indians and negroes whom they incited to insurrection. South Carolina's excess blacks—once 40,000 to 5,000 whites who could bear arms—was a grave menace. Georgia, besides, was to furnish base for British fur trade with Indians, a place for producing silk and wine, and for "extending the commerce of the realm." Aims altruistic and exalted in the extreme.

Slavery's exclusion rested as much, however, on economic reasons as on moral sentiment. Every negro brought into the colony would displace a white. The first cost of a negro, 30 pounds English money, would add a white settler with tools and a year's keep. Slavery would encourage things the colony was created to destroy: shiftlessness, idleness, absentee landlordism, distinctions destructive of democracy; insurrection, fear of which was well founded as San Domingo massacres proved.

When the colony did not prosper as anticipated, this was attributed by advocates of slavery to its exclusion. Across the Savannah River, Georgia whites saw Carolina prospering with blacks doing the work which whites must do in Georgia. Presently, Georgians were owning plantations across the river and cultivating them with negro labor. Indeed, had not Oglethorpe himself used negroes for heavy work in laying out Savannah? Augusta, in Georgia and on her side of the river, paid small heed to trustee restrictions. Negroes found on the Georgia side might easily claim Carolina owners. With only a river for division, it was difficult—impossible—to maintain industrial usages so diametrically opposed.

Petitions went to England, pleading for negroes and slavery in Georgia; urging that climatic heat forbade whites doing here what negroes did in Carolina; urging that whites' strength was unequal to felling the great trees of Georgia forests, thus clearing land for cultivation and providing lumber for the lumber trade. They could not claim that negro labor was necessary for silk and wine culture which had failed with any such show of reason as they claimed it for rice and cotton. Still, discontents passionately averred that trustee exclusion of negroes and slavery was ruining Georgia. Germans who had fled to this country from religious persecution, and Scotch Highlanders who had settled here, both used to hard labor in their own country, united with a small percentage of other settlers in sustaining the trustees.

The trustees were outworn. Parliament, favoring England's profitable slave trade was granting no favors and making no appropriations to a colony prohibiting it. Settlers were deserting Georgia for Carolina. Preparations for war and invasion of Florida further depleted the colony. Of 5,000 settlers established here at such pains, labor and expense, hardly as many hundreds remained. The trustees yielded. They were beaten, as, alas for the world! its visionaries so often are. In making Georgia unlike her neighbors, in holding her to too high ideals, they had imposed terms impossible of fulfillment. The slave trade and negroes were admitted by law, August 8, 1750, where they already existed by geographical and other conditions. Georgia "surrendered her proud position as a free colony, a distinction to which no other English-American colony could aspire." Her subsequent history shows how little her heart was in this act.

Georgia's first reaction to legalized slavery was an era of almost startling prosperity, to which many causes contributed. The Treaty of Paris of 1763 was one. With British possession of Florida, fears ceased of Spanish and French aggression and Indian and negro outrages due to French and Spanish influences. Terrors of the last must have been extreme. A Georgia woman is quoted as saying that she dared trust no one on her plantation with her life, and always slept with an ax in reach of her hand. The laws reveal ever-present fears in domestic and industrial life. Laws promise rewards to slaves giving information of plots to poison; forbid one slave to administer medicine to another; there are laws against setting fire to a stack of corn, rice or other grain; against negro assemblage, and so on. Fears sufficient to paralyze industry are indicated. By the Treaty of Paris, Florida, Georgia and Carolina were under the same king and the same laws. Uniformity in these respects caused life to run more smoothly.

Excitations to fear, however, were continually renewed. Any disturbance in the West Indies communicated itself to Georgia. Any disturbance in any part of the south caused fear in the whole. Dread of insurrections never entirely ceased, and anything would arouse it. As the French and Spanish regimes faded into the past, and as white and black understood each other better, the genial, affectionate, always readily Christianized African adapted himself more and more to American environment, and became more and more a prideful part of his master's family; and so, a part of the state; and the master gained a deepening sense of responsibility towards him.

Legalizing slavery in 1750, Georgia began almost immediately to outlaw it in one way or another, a course displeasing to England. Laws reflect fluctuating opinion and policy: perplexity. Laws were made for slave protection, slave government. They multiplied, grew in stringency and severity with occurrence of a race disturbance anywhere, or discovery of race propaganda. That Georgia's blacks never exceeded her whites is due to her ceaseless endeavors to free herself of the slave trade. Through all her legislation her purpose runs clear to be rid of it. In 1793, importation of negroes into the state was forbidden. After the Revolution, New England slave ships, inheriting England's African trade, poured blacks into the south. South Carolina was in dread of Africanization. With 1808, the trade ceased by a congressional statute, the promoter of which was Peter Early, a Georgian.

Abolition sentiment was growing in the south before taking deep root in New England. Eli Whitney's cotton gin, invented in Georgia, retarded it for a while by making the cotton industry with negro labor enormously profitable. In spite of all deterrents, however, it grew until northern abolitionism took on a form destructive to it, a fact made clear only in recent years, and never set forth in stronger terms than in 1932 by James Truslow Adams, northern historian, in his "March of Democracy."

"The Abolitionist elements in the north reached a pitch of fanaticism akin to insanity. In 1857, Garrison shrieked for separation from the south and 'No union with slaveholders.' Clergymen preached to their congregations to 'tread under their feet' parts of the Bible sanctioning slavery. Both whites and blacks were urged by Parker, Phillips, Garrison and others to kill without compunction any one attempting to capture a runaway slave. For such men as these and Charles Sumner all sense of proportion had been lost. The dishonor involved in our treatment of the Indian left them cold. They were untouched by demands for justi[illegible] from their own factory laborers. . . . [illegible] were neither statesmen nor genuine humanitarians, but madmen bent on burning down the whole national structure in a conflagration of hate. It is little wonder that the more radical of the southerners returned defiance for defiance and gave back hate for hate." This from a writer

FORCED ON GEORGIA

who might be called "The Voice of New England" of today! Bob Toombs might have written it!

With the growing tendency among southern slave-holders to free their slaves if only some human provision could be made for them in a state of freedom was the quick step among northern extremists to cast all manner of abuse, insult and vilification upon the south. "The northern spirit of coercion did more to suppress emancipation in Georgia than all other things combined," writes Miss Scarborough. Difficulties attending emancipation on any scale were great. "The people of Georgia were willing to give the negro his freedom provided they could remove him from the state," return him to Africa, establish him anywhere that he might be self-sustaining. The American Colonization Society, founded in Washington in 1816, was one of America's efforts to solve her insoluble problem. It had branches in Georgia, and William H. Crawford, of Georgia, was one of its first vice presidents. The patrol system was one of the distracted south's many wise endeavors to prevent and curb evils. Bands of citizens bound themselves to unofficial police duty. They rode the countryside by night and day, inquiring into the business of strolling vagrants and of any suspicious gatherings they might find. "The patterrollers," as negroes called them, were a protection to innocent people of both races.

In Abraham Lincoln's eyes in 1862, colonization seems to have been the best possible solution to the negro problem. To a committee of negroes waiting on him in the White House, August 14, he said: "White men in this country are cutting each other's throats about you. But for your race among us, there would be no war, although men on either side do not care for you one way or another. Your race suffers from living among us, ours from your presence." (Dixie After the War," by Avary.) He applied $25,000 to the venture, but it failed. New Grenada, place for colonization then as Liberia, was in the period of which Miss Scarborough writes, objected to receiving them.

"Manumission in Georgia" has two chapters of thrilling interest in the monograph. Incidents are narrated, wills and manumission papers are quoted. "The negro, Sam, purchased for $1,800, was freed by the legislature as reward for extinguishing a fire in the State House." Solomon Humphries, in time outside of his duty as a slave, made money which he put out at interest until he acquired enough to buy his freedom. He started himself in business, and freed his family. Unable to read or write, he engaged two white clerks to handle his correspondence and books; was liked and respected by white neighbors and northern merchants who came south to do business with him; entertained generously, and in all this he so conducted himself as to turn prejudice to his advantage. The legislature aided him by validating a clause in Thomas W. Cobb's will which liberated Humphries' wife and father. Legislation was often essential to an emancipation, which was no simple matter. A man could not lightly rid himself of undesirable property by casting helpless dependents on their own resources or on the public.

Wills and manumission papers reveal the infinite pains which owners took in providing for their freed slaves. Much ingenuity is exhibited in overcoming difficulties made by law or custom; for instance, leaving freedmen in guardianships that were nominal. A case resembling Humphries' was that of Rev. G. H. Dwelle, who died a few years ago in Atlanta, aged 95, at the home of his daughter, Georgia Dwelle. He was one of the first men to raise money for Spelman University, then Spelman College; one of the state's first negro Masons; the first missionary sent by his church to southwest Georgia. He organized many churches, among them, Eureka in Albany, and Shady Grove in Americus. His first charge was Springfield Baptist Church, which he served as pastor for twenty-seven years, following his ordination in 1866. He bought his own and his mother's freedom with money made as a cabinet workman in Augusta.

The will of Howell Cobb (1817), uncle of the Confederate statesman of that name, is eloquent of the southern master's tender and profound concern for the black people in his keeping. Cobb desired to free all his slaves, but decided, after deep and painful consideration, that this would be less to their advantage than "the care and protection of generous and humane masters" which he sought to provide for them at infinite pains. Everything his hand could do, reaching from the grave, was done for their well-being. The will of Raymond Demere, of Glynn, like Cobb's, is at once proof of the master's compassionate care and the worth of those for whom he cared. "Trusty servant," how often that noble term appears in the wills of those old southern masters!"

The tragic issue of Major George M. Waters' effort to safely free a group of his slaves illustrates many cases of like features. Twenty-seven, each provided with good clothing and other things needful and $100 in gold, were delivered to the Colonization Society in Savannah, and shipped thence to the society's colony in Liberia, Africa. Thirty died within eleven months. The remaining seven, escaping from exile, made their way to Philadelphia, whence they were returned to their Georgia home through the kind offices of Alexander H. Stephens and Howell Cobb. Separation of the "white folks'" loving, home-loving African from his "white folks" and home was a cruelty incomprehensible to those who did not know him; and often it would seem until too late to the master who did know him.

The negro served as an American soldier in the Revolution, the War Between the States, the Spanish-American and World Wars. His place of greatest distinction, however, has not been behind the guns and no shame to him. It has been in fields where his worthy toil fed the armies and clothed them; and where he fed and clothed and protected women and children left in his keeping. His faithfulness in these respects to southern whites during the War Between the States established a record that will shine forever. No weapon of war can dim its luster!

Slavery - 1933

Negro's Many Decorations Gifts From 'White Folks

'Uncle' Allen Parker Daily Dazzles Public by His Opulent Costume

Telegraph

By SUSAN MYRICK

Everybody in East Macon has seen him. He walks proudly, though with the halting shuffle of old age and a stoop in his ancient shoulders. He is "Uncle" Allen Parker, Negro of Smith street and when he comes to town he wears so many decorations that he shines and glistens in a way to hurt one's eyes.

His black face is wrinkled but there is no hint of gray in the mustache or in the black hair which remains on his partly bald head, in spite of the fact that he claims he will be "ninety-seben yeahs ole, come dis nex' fou'th er July."

His costume would make anybody turn around to look, for he resembles an end-man in a minstrel show who has been decorated by all the crown princes of African tribes. His smoothly pressed and brushed Prince Albert coat is maroon-colored and the skirt of it strikes him below the knees. The black velvet collar hugs his thin neck and the lapels are decorated with "hog's tushes," mounted in gold.

10-15-33

His trousers are of that peculiar shade of light blue which is often worn by band members when they are marching in a parade or worn by the French aviators. Horizon blue, it is—the shade of a summer sky toward evening.

Medals On Parade

But the medals! At least Uncle Allen calls them medals, or honors. They provide the bizarre, the fantastical, the outlandish effect to the costume, causing the spectator to rub his eyes and wonder if a circus parade is on the loose.

Around the edge of his brimless, black felt hat are sewed thin, yellow discs which glisten like gold even if they are not 18-carat. About his neck is a chain of the same sort of discs, about as large as silver dollars, interspersed with "jewels" of varying sizes and shapes, all bright of hue and shining like tinsel on the gown of the circus prima donna. The necklace ends in two sunbursts of crystal beads, in dirty brass settings.

It ends, to begin again, for it is fastened by two more chains of beads and discs to an enormous "breast plate" of golden hue. (The breast plate almost covers his thin old chest and from its lower corners run two chains of the golden discs, with more gay beads to connect with a black velvet belt.

Decorations Were Gifts

The belt is almost covered with beads and bits of gold and bright objects. They are milky white beads the size of speckled peas; there are huge topaz beads as large as the thumbs end; there are emeralds amethysts, acquamarines, coral and mixtures which look like marbles.

To the inquirer, Uncle Allen explains that the decorations were given to him by "his white fokes." He must have had many folks or exceedingly generous ones. But the best of his explanation is that which concerns the gold discs.

"Ef you puts dis in de paper, dey ain't gwine prosecute me, is dey?" he asks. "I hearyed dat de guve'ment wuz gwiner put fokes in jail fer keepin' gold."

Being assured that the government would not bother his ornaments, he further explained:

"Dese heah gole pieces is hammered down fum gole watches. In de days befo' de war, white fokes had key-windin watches. Atter de War, de Yankees tuk all de keys and den de watches wuzzent no good. Ev'y body had ter git stem-windin watches. So de white fokes give me dese old watches and I tuk an' fix em dis er way and fix up dese honors to wear."

Uncle Allen lives in a house of his own building in East Macon. Constructed of such odd pieces of lumber as he could easily acquire, it is a nondescript, run-down-at-the-heels dwelling of two stories, with a porch running all the way around three sides. The porch is on the second story and forms the room of the porch below, which is provided with no floor save the sandy earth tracked by innumerable chicken-toes.

How to Go South

The only entrance to the house is a ladder in the side rear. So far as the onlooker may observe, there is no door or window for the ground floor. The aged Negro lives upstairs, in summer and down-stairs in winter. When he moves down to the ground floor, he tells his friends he is "going south for the winter."

Surrounding the delapidated home is a fence which matches the strange construction of the house. Rusty bits of folded tin alternate with occasional pickets, rotted planks of varying widths and now and then a bit of bright and shining tin roofing. The gate sags on its rusty hinges which are held in place by nails of incredible size, driven in for perhaps an inch and then bent over for the remaining four inches.

Though it is a little difficult to be sure of what Uncle Allen is saying, because he talks rapidly and as if his mouth were filled with tobacco juice, he appeared to say that his first recollection of a master during slavery time was of being sold by Rabe Phillips, a speculator, to Avon Johnson in Jones county. Later, he belonged to Bert Hutchins, also of Jones county and still later to "Mister Walter Bullocks.' '

"I wux about to be on de block agin, whin de wah broke out," he said. "An' I wuz 28, den, gwine on 29. I didn't go ter de wah. We white fokes say dey leavin' de wimmen fokes widout no rependence and dey had to leave me to take keer uv 'm. I stayed wid my marster twel 35 yeahs atter de wah. Since den, I been stolllin' erbout, fust one place, den anudder."

Uncle Allen is a preacher, a "hard-shell Baptist," he says, but he preaches "on de street an' don't take up no collection." He is the proud possessor of a symbol which called him to preach. This is his story about it:

"I wuz comin' long one day down erbout Vienna an' I seed a big tarrapin in de road. I tuk er axe an' slayed 'im and went on down de road. Dat night I dreampt about 'im and kept er dreamin' erbout 'im and somepin tole me to go back an' git 'im. And I went back and tuk de shell offen 'im and heah's de shell wid de commands of de Lawd on it."

The pieces of shell, he has cut apart and sewed to an old piece of cloth. On one bit of the terrapin's shell may plainly be seen an outline of a lamb, which of course signifies to Uncle Allen, the Lamb of God. In varying degrees of plainness, may be seen other symbols which convinced him he should preach. There is "Nora's dove," there is "de Babe in de manger;" there are "de lamps lit wid de dew, de beast what riz out de sea, wid seven heads and ten horns; de cross; de los' sheep; de good grain dat wuz sowed" and many others.

"UNCLE" ALLEN PARKER

NEGRO SLAVEHOLDERS HELD WHITE EUROPEANS IN BONDAGE FOR TWO CENTURIES DECLARES I. A. ROGERS

Much has been written on the African slave-trade and very much more is destined to be for this unpeopling of one continent to populate another, is one of the most amazing chapters in human history. Nothing like it had ever happened before. It started from the days of the Pharoahs onwards thru the Carthaginians, the Moors, the so-called Barbary pirates, down to 1815 when the United States navy under Commodore Decatur entered the Mediterranean and broke up the enslavement of white Americans by Africans. Millions, perhaps, of white Europeans had been taken slaves into Africa where their mulatto descendants are to be found to this day, especially in North Africa.

That is to say, the capture of Europeans by Africans for enslavement began long before that of the Africans by the Europeans, and ended almost at the same time—a period of 3,000 years.

But the difference is this: Though the African slave-trade lasted only 400 years (from 1442 when the Negroes were taken to Southern Europe, and from 1502 when they were first brought to the New World, down to about 1830) the deportation of the African was far more systematic. It is probable that the number of white people enslaved by the Negroid peoples of Africa during this long period was far greater than the Negroes brought to America. but it was the very shortness of the period and intensity with which it was pursued that made the slave-trade so deadly to Africa—so ruined African civilization that it continued to exist a shadow of its former self, like one who has been gassed.

One of the latest books on this subject is by Charles de la Ronciere, former president of the French Academy of aMrine, and is entieled, "Negres et Negriers (Negro Slaves and Slave-ships) There are many books more voluminous than that of M. de la Ronciere's, but few, if any, are more engrossing; and still fewer, if any, contain the rarity of information, which is authentic since it is taken direct from the logs of ships and from the various writings of those who were engaged in the American slave traffic.

Space will not permit a review of this, on the whole, excellent work, therefore only some of the little known items of information will be given here, especially as we find traces of them in so-called race relations, today. On the slave ships where cruelties beyond the power of description were inflicted on the captives, and while they yet understood no language but their own they were made to listen to prayers and the reading of the Bible three times a day before their wretched meals. This was to inure them with "respect for the Supreme Being," all with the object of rendering them submissive on the arrived in the New World. Here, as is known, what ever else was deprived them, religion never was. Sare, however, was taken in the North American colonies to see that they never learnt to read the Bible, because that would mean the ability to read other matter.

Certain of the captives went on a hunger strike, and the slavers at the prospect of losing these whipped them mercilessly to make them eat, and "if they persisted they were beaten with bars of iron; legs and arms were broken, and their frightful cries dissuaded others from following their example."

later became a peer of the British realm, Bishop Crowther. ther, whose native name was Adjai was taken from a slave-ship that had been captured by a British warship. Taken aboard the warship, Adjai said he felt sure that he was going to be eaten as the first thing he saw there was a side of newly-killed pork. the color of which was so strikingly like that of his rescuers. that he thought they

Sometimes the captives leapt overboard commit suicide by swallowing their tongues or anything else they could get, therefore it was forcing it through terror to give it. then that the slavers had to be on guard. These blacks were in mortal fear; they believed that they were being taken to America to be eaten by the whites; their bones would commit suicide by swallowing their tongues or anything else they could get, therefore it was forcing it through terror to give it. then that the slavers had to be on guard. These blacks were in mortal fear; they believed that they were being taken to America to be eaten by the whites; their bones in scores into the sea, or otherwise took their lives. To overcome this longing for home and liberty they were twice a day forced to dance about on deck the chains on their arms and legs keeping time with the drum and the African chant. Woe to those who did not sing and dance "The whip would whistle

were in the habit of eating one another.

In spite of all precautions the captives sometimes broke loose and terrible was their vengeance, as in the case of those on the Amistad who killed all their captors, and brought the vessel to port. On the Samuel-Marie, for instance, the captives on being taken aboard revolted and seizing pullys, bits of iron and wood, used them as projectiles in a furious battle. "The carnage was terrible, and when the blacks found at last that they could not overcome the whites, they killed each other or jumped into the sea."

There was also the revolt on the French ship, Avrillon of 500 Yolofs when the slavers freed some of them for work on shipboard they killed the captain and others, and overran the ship. The revolt, however, was subdued by the whites, who armed with rifles and cannon picked off the rebels from behind barricades. Two hundred and thirty dead or dying Negroes were later thrown into the sea.

When on another ship the captives were suspected of revolt, one woman was hung up from a mast, and one hundred pieces of flesh cut from her body, leaving bare the bone, while another had the liver, the heart, and the entrails torn out before the other captives, after which the flesh was cut into small pieces, and each made to eat of them.

All in all, it is a horrible, but alas, true recital of man's inhumanity to man. There was nothing racial about it for it was the Negro kings and chiefs who were the most active procurers of these slaves often for the most trivial considerations. Some of them were as eager to sell their own flesh and blood into slavery as some English people were to sell their offspring into slavery in the American colonies in the 17th century, which latter practice caused Parliament to inflict the punishment of death without benefit of clergy on the offenders.

The treatment of the white slaves by black kings in Africa was equally horrible. One of these, Mulai Ismail, emperor of Morocco, (whose portrait may be seen in "World's Greatest Men of African Descent" by J. A. Rogers) had 25,000 white slaves to build his city of Meknes. Voltaire in Candide, tells of some of these cruelties on captured whites by black sea-rovers ,among them that of the daughter of a Pope and an Italian princess. This woman of exquisite beauty was captured by a Moracan Negro captain who made her his mistress, and felt that he was doing her an honor.

M. de la Roncieres' book is published by Edition des Portiques, 144 Ave. des Champs-Elysees.

The Three Jimmies Glorify Lynching

"Reward $2000—Ran away from the subscriber on Saturday night fourteen head of Negroes: Rit 35, Joe 30, Henry 22, Joe 20, Tom 16, Susan 35, with her four children, Leah 28, with three children."

This advertisement was inserted in the papers October 26, 1857, by Samuel Pattison, white, of Cambridge, Maryland.

After Sam had a chance to look around and collect himself, he found that 24, not 14, of his slaves had fled. They made their way to Philadelphia, ragged, hungry, sick and penniless.

Here the Underground Railroad took them up, fed, clothed, doctored them, and sent them on their way, fearful but rejoicing, into free Canada.

For hundreds of years the Eastern Shore of Maryland was a cruel slave pen from which fugitives constantly streamed Northward. Today the Eastern Shore of Maryland has become the "Lynching" Shore, with two mob murders to its credit within one year.

Knowing all this, the public statement issued by the three Jameses of Salisbury (Maryland's Lynchtown No. 1) which statement appears in another column, to the effect that the Eastern Shore is a land of beauty and plenty, that the white folks are all right and the colored people are beyond the nation's average can only appear as the most marvellous fairy tale of the year.

While the three Jimmies were penning their statement, an investigator for the N.Y. Nation wrote this description of the Eastern (Lynching) Shore—"More than half of Somerset County is marsh land . . . Every farm has two or more mortgages . . . People have practically stopped paying taxes . . . Teachers have received no salaries this year . . . Appeal has been made for state relief funds . . . "

Colored people, painted as prosperous and content by the three Jimmies, are reported by the Nation's investigator as earning $4 to $6 a week shucking oysters, and 50 cents a day in a saw mill.

Colored teachers and pupils are their own janitors in schools. One school has dropped its enrollment from 120 to 68. Negroes who received Red Cross flour last year had to do domestic work in white families to pay for it. Every penny colored people earn must go for food. They wear whites' cast-off clothing and live in eternal fear of violence from the whites who have determined upon a policy of terrorism to prevent the Negroes from becoming restless under unemployment and low wages.

With these conditions existing on the Lynching Shore, the roseate statement of the three Jimmies stands out in its true light, a defense of the Eastern Shore lynchers.

Let nobody mistake this. Let nobody overlook it. The Lynching Shore has sunk pretty low when it can get any colored person to issue such a left-handed glorification of murderers.

Negroes, though slaves in 1857, had sense enough to leave the Lynching Shore. Thousands have followed their wise example. But so long as one remains, it is necessary to point out that life is unsafe and property always in jeopardy.

Slavery - 1933

RALEIGH, N. C.
NEWS OBSERVER
SEP 10 1933

EASTER ALBRITTON

Probably few people in Raleigh ever heard of Easter Albritton, who died recently at Bullard, Twiggs county, Georgia, at the age of 108, but she was undoubtedly the oldest former resident of Raleigh. This old Negro woman was, more remarkably, a former resident of Africa, a passenger on a slave-trading "black bird" to America, and she lived more than half a century in free America.

The *Macon Telegraph* quotes her oldest son, himself 86 years old, as authority for the fact that Easter Albritton was born in Africa and brought to this country by a slave trader in 1836, when she was 11 years old. She was sold to a family then living in Raleigh and a few years later was removed to Georgia.

The *Macon Telegraph* finds in her death a greater significance that the mere fact of her longevity. That it finds interesting enough, but it continues:

Not less interesting is the fact that she lived to see as great an advance in the history of her race as has ever been recorded of any race at any time in the history of the world. When she was born in Africa, in 1825, and even when she came to this country, 11 years later, the Negro in America was for the most part a chattel. The Negro population of this country at the time of her arrival was approximately 2,000,000, and of these only about 300,000 were free. Today they number 11,000,000.

It would be a commonplace to point out that the life of the slave varied according to the nature and disposition of the master. Many slaves were well treated and hardly realized that they were in bondage. Many of them were overworked and brutally beaten by the Simon Legrees who were in immediate charge of them.

It would be difficult to imagine a more helpless people than were the Negroes just 70 years ago when they were made free by the proclamation of emancipation. They knew nothing of self-reliance and not much of self-control. In the impoverished South the white people themselves with lands and implements, were having a hard time making ends meet for many a year.

But the sympathy and understanding of the white race was equal to the occasion, and today Negroes own 30,000,000 acres of land and their wealth is estimated at $1,000,000,000. They have fairly good facilities for education, from the grammar school on up through every branch of higher education. Vocational training has helped them become something more than mere hewers of wood and drawers of water. They have learned the lesson of self-help, and at the same time they still enjoy the sympathy and understanding of the white race, in the South at least.

Up from slavery has been a rugged way, but we realize that the Negro has come a long way after all, when we reflect that here at our doors, in 1933, died a member of the race who was born in Africa and who had, figuratively, watched the whole panorama of progress and development.

Slavery – 1933

RICHMOND, VA.
TIMES DISPATCH
JAN 16 1933

Another Lincoln Portrait

To the Editor of The Times-Dispatch:

Sir,—"A physician for twenty-seven years" says in your columns that when Lincoln freed the slaves of the South, he freed the brains of the South.

Lincoln never freed any Southern or other slaves, because he could not free the slaves of the Confederate States, then a separate nation, any more than he could free the slaves in Egypt.

As to freeing the South's brains, it has been in America the area of densest ignorance ever since the Civil War. The freeing of the slaves did not cause the production of a single individual who could rank with Washington, Mason, Jefferson, Marshall, Monroe, Madison, Henry, Richard Henry Lee, Robert E. Lee, Maury, or any of that host of great men who sprung miraculously from Virginia soil while slavery existed, before Abraham Lincoln tried to stamp out all culture and achievement in the South. Not one man has come from the South since the Civil War who will rank with any of those just named: it has produced no great literature, no music, nothing of consequence.

When Lincoln ordered the South devasted by such roughnecks as Sheridan and Sherman, he meant to crush it, and he did.

Every decent Northern man of his own day from Horace Greely to his own cabinet, distrusted him, and believed him to be an opportunist. He was followed largely by the meaner men of the era. The generals he liked most were the most cruel and usually were incompetent.

John Wilkes Booth, with a pistol shot, made Lincoln a great man. Had he died naturally, after leaving the presidency, he would have been portrayed as he was, a crude, ambitious, shrewd, utterly untruthful man.

JOHN GOOLRICK.

Fredericksburg, Jan. 12.

ROCKFORD, ILL.
REGISTER REPUBLIC
JAN 26 1933

Fred Douglass' Oratory

NEGRO LEADER VISITED ROCKFORD

Frederick Douglass, famous Negro, was an attraction at Brown's hall on Feb. 27, 1868, but Rockford displayed little interest in his visit, for which the town was reproved by the Register. The Register said:

"Frederick Douglass, ablest colored man in the country, lectured in Brown's hall Feb. 27. He spoke to a small audience. His theme was "Self-Made Men." The drift of his argument seemed to be to demonstrate that work was the only means by which anyone could hope to achieve success in any department of life.

"Mr. Douglass bears his age well, gets more aldermanic in his person year by year, but his oratory lacks the force and fire that distinguished him ten years since, although his points are as well taken and his wit as keen as ever. It needs a great occasion to cause this man to show his full power. When hisses and curses greeted him and an occasional brickbat reached the platform, Frederick Douglass displayed his genius and power as an orator. Before a great lyceum he appears lifeless."

Douglass' father was a white man and his mother a Negro slave. Born in slavery, Douglas escaped when he was 21, and changed his name from Frederick Augustus Washington Bailey to Frederick Douglass. Friends impressed by his power as an orator bought his freedom in the regular way. Douglass held many political offices and was active for years as a writer and newspaper publisher. He died in 1895, at 78.

Negro 'Mammy' Is Buried At Foot of Her Mistress

2/20/33

Macon Telegraph

Faithful Old Servant of Pearsons Remains With Family Even in Death

By DONALD G. MITCHELL, JR.

In death as in life, Mammy Sophie for 45 years a member of the Pearson household in the old Asher Ayres home on Walnut street, remains with her white friends. She is buried in Riverside cemetery at the foot of the grave of her former mistress, Mary Ayres Pearson. She is the only Negro buried in the cemetery and she had white pallbearers at her funeral.

Many of the former boys who enjoyed her Sunday afternoon treats of ice cream were among those who carried her body to its final resting place last November.

Mammy Sophie first came to the Pearson family from Columbus when the late Miss Mary Pearson was an infant. She nursed her and her brother, Sam Pearson, to maturity and continued other services in the household until she became something of an institution with the family and friends of that day.

The ice cream feasts were a regular summer program for many years. Young Sam with his school mates made Sunday afternoon excursions into the country, frequently going to Brown's mountain and back on a hike. But wherever they went, on their return the churn of creamy dessert was ready to be devoured.

Macon men who most frequently made up this group are Basil Wise, Willard Murphey, Steve Crump, Justin Powell, Holt Chapman, Russell Elliott, Dr. A. P. Kemp, Ed A. Isaacs and Angus Birdsey.

Mammy Cooked Best

Every summer, Mammy Sophie presided over the kitchen at Sullivan's Island where the family had a home. Tales of mammy's cooking are many but the favorite dish of Sam Pearson was brains and eggs. Even today, he says no one can cook this combination dish quite to equal Mammy Sophie.

When Mammy Sophie first came to the Pearsons, she lived in the servants quarters in the yard but after the death of Mr. Pearson she had lived in the house.

In recent years she had been affected with heart trouble and her feet and legs had swollen so that she got about only with difficulty. She had not been in the business section of the city in six years and for two years before her death she was unable to leave her room. During those years. Mrs. Pearson waited on Mammy Sophie more than Mammy Sophie did on her. She was so slow in getting to the door or telephone that persons would leave before she could answer, thinking no one was at home. Members of the family usually answered the calls.

Attracts Attention

Many stories of her experiences in earlier life when she accompanied the Pearsons on extensive travels are told by members of the family now. In her white cap and white apron her black face shone out in sharp contrast. It was on a trip to Canada with Mrs. Pearson that her presence attracted most attention. Unused to seeing Negroes in that country, the people stared at her from windows and watched her from store doors.

"Well, Miss Mamie," she told her mistress, "I guess you'd better put up a tent and have me fer a side show 'cause these folks ain't never seen a Negro before."

Wedding Big Event

Her wedding, like her funeral, was a household event. Both were held in the long parlor of the Ayres home. She was married by Bishop F. F. Reese, Episcopal bishop of Georgia, and a great wedding feast was spread in the basement of the house for all her Negro friends. Her husband, Henry Lewis, was away a great deal of the time as he worked for George Dole Wadley of Bolingbroke and traveled with him in many parts of the world. On this account Mammy Sophie was free to travel with the Pearsons. Lewis was her second husband. Her first husband, Henry Sparks, was the Ayres coachman for many years before his death.

In the days when Negroes were not allowed to exhibit at the Georgia State exposition, Mammy Sophie won first prize for her biscuits and rolls by entering her exhibit under the name "Mrs. Lewis." No one know who Mrs. Lewis was and there was much speculation when the award was made.

Her burial last November was in accord with her wish that she be buried at the feet of her mistress whom she had served continuously since 1887. Her "boys" served as pallbearers.

THE BLACK MAMMY'S MONUMENT

Press-Register-Advance
2-1-33

By Mrs. J. M. F. Gill*

What 's all dis talk what de paper said
'Bout rizin' a tombstone 'fore I's dead!
Fer de reckolection, de white folks say,
Ob Mammy's wo'k in de good ole day.

Now most of de Mammies dead and gone,
An' dem what's left, am ploddin' on;
An' dem what's gone will neber know
How de white folks tried dey love to show.

'An' dem what's left des afeelin' queer,
When dey pass dat park wid a tremblin' fear—
Fer de big white stone in de ebenin' light
Look pow'ful lak a grabeyard sight!

'Cur'ous plans what de white folks form
Fer to keep ole Mammy's mem'ry warm—
Spendin' money dis way fer show
When de wolf got he nose in m' cabin do'.

It's all mighty puddy—dis marble slab,
Wid its writin' fine and its sculpter's stab—
But I can't fergit what De Master said
'Bout givin' His chilin' a stone fer bread."

Abilene, Texas.

CANADA'S RELATION TO THE JOHN BROWN RAID

* * * *

(Continued from last issue)

The question may naturally be asked why was the aid given to John Brown by Canadian Negroes so meagre? That Brown had counted on considerable help in his enterprise from the men who joined with him in the Chatham convention is certain. John Cook, in his confession after Harpers Ferry raid, declared that "Jim and more had both been promised from Chatham and other parts of Canada." Yet, outside of Osborne P. Anderson, a negro, only one other Canadian seems to have had any share at all in the raid, even indirectly. The exception was Dr. Alexander Milton Ross, the famous Canadian abolitionist, who, by agreement with Brown, went to Richmond, Va., before the blow was struck and was there when word came of its unhappy ending. What Ross was to do at Richmond in the event of any success attending John Brown's plan is not clear, probably he was to keep watch on the official actions of the State.

The choice of Chatham as the place of meeting was not without special reference to the many Negroes in Canada. A majority of the Canadian Negroes were resident in the district now included in the counties of Kent and Essex of which Chatham was a center. Among these Negroes in this district were many men of intelligence, education and daring, some of them experienced in slave raids, and Brown was justified in looking for help among them. There is also evidence that among the Negroes there existed a sort of secret organization, known under various names, which had as its objects to assist fugitives and resist their masters. Help from this organization

was also counted upon. Hinton says that Brown "never expected any more aid from them than that which would give a first impetus." John Brown himself is quoted by Realf, one of his associates, as stating at Chatham that he expected all the free Negroes in the northern states to flock to his standard. that he expected the slaves in the south to do the same and believed that as many of the free Negroes in Canada as could do so would accompany him. This would appear to misstate Brown's plans. It was not numbers that he wanted but quality, a few men planted in the mountains of Virginia would have attained his objective perhaps better than a thousand.

The real reason why the Canadian Negroes failed to respond in the summer of 1859 when Brown's men were gathering in Virginia seems to be that too long delay ensued after the plans were laid at Chatham for aggressive actio. The Chatham convention was held May 8—10, 1858, while the raid at Harper's Ferry did not take place until the night of October 16th, 1859, nearly a year and a half later. Warlike ardor had cooled off in the meantime, the magnetism of Brown had been withdrawn and new engagements had been entered into. Had Brown been able to move at once from Chatham to Harper's Ferry there is no doubt but that he would have received substantial assistance from the Canadian Negroes. Frank B. Sanborn understood from Brown in April that he wanted to strike his blow about May 15th, that is within a few days after the convention. The delay was caused by the exposurue by Hugh Forbes to Senator Henry Wilson of Brown's plans and the panickydecision of Brown's white supporters in New England that those plans must be changed. Brown was full of regret and much discouraged by the assumed necessity of postponement but being penniless, he had to submit and accordiingly went to Kansas.

There was some effort made in the summer of 1858 to get the Canadian Negroes enlisted, the mission being in charge of John Brown, Jr., who also had some help from Rev. J. W. Leguen, the well-known Negro abolitionist. Together they visited Hamilton, St. Catharines, Chatham, London, Buxton and Windsor, helping also to organize branches of the League of Liberty among the Negroes The letters of John Brown, Jr. show that the enthusiasm of May, 1858, had largely died out. There was a show of interest at Chatham but it did not go deep enough to bring men. "Canada, and the freed refugees therein, proved a broken reed," is the comment of one writer of the period. though again this should be placed some evidence which indicates that on account of the raid being carried out somewhat sooner than John Brown Jr. antcipated there were a few Canadians on the way south when the end came. The proof of this lies in the paper of John Brown, Jr., which were seized after the raid.

SLAVE BADGES WERE EXPENSIVE IN 1834

Charlestonians Paid as Much as $7 a Year for Licenses, Old Tax Laws Reveal.

3-5-33

Special Correspondence, THE NEW YORK TIMES.

CHARLESTON, S. C., March 2.—A study of Charleston's tax laws shows that although Charlestonians in 1834 did not have to buy auto tags nor pay a gasoline tax other means were employed by the tax gatherers to get their money. One of these was the sale of slave badges.

Badges or licenses for slaves had to be purchased from the city treasurer in January for the ensuing year and the penalty for hiring out slaves without badges was $20.

The rates for slave badges were published in "A Digest of the Ordinances of the City Council of Charleston from the Year 1783 to October, 1844) to which are Annexed the Acts of the Legislature which Relate Exclusively to the City of Charleston," prepared under resolution of City Council by George B. Eckard. Some of the rates were as follows:

(Handicraft tradesmen, $7; carter, trayman, porter or day laborer, $4; fishermen, $4; fisherwomen, $2; house servants or washerwomen, $2; seller of fruits, cake or "any article not prohibited," $5.)

Slaves who wore badges which did not belong to them or which did not specify the particular nature of their employment were to be committed to the workhouse and subject to such corporal punishment as the Mayor directed unless the owner paid $2 fine.

"UNCLE TOM'S CABIN."

Under the caption, "A Transformed Uncle Tom," the Philadelphia Inquirer, published the following editorial:

"A performance of Uncle Tom's Cabin in a modernized form is doubtless a well-meaning attempt to breathe new life into an ancient corpse. Whether it is worth doing is a question. The original play was one of the most successful pieces of hokum the stage has known. For years until only the other day, in fact—it was given all over the country, more particularly in the smaller towns. The real star was originally Little Eva, a child almost as objectionable as the once famous Elsie Dinsmore. Cordelia Howard, who first played the part at the early age of four, is still living eighty years after. Probably no other member of that company shares with her this eminence.

"When the popularity of 'Uncle Tom's Cabin' was at its height it was produced with as many variations as 'Pinafore,' which suffered much at the hands of children's and church choir companies. It was made into what at the time was regarded as a great spectacle, sometimes with double casts of players for good measure. The bloodhound, one of the gentlest of dogs, became a name of ill omen through the pursuit of Eliza over the ice, though often the pursuers were not bloodhounds at all. Every child of two generations ago was thrilled by the stage presentation of Mrs. Stowe's overrated novel, which continued to keep alive in the North prejudice against the South.

"This new version must be sadly emasculated. We are told that Simon Legree is deprived of his whip, that there is no ice for Eliza's escape, and no dogs of any kind appear. Moreover, Little Eva's visible ascent to the celestial regions—suggested, perhaps, by the last act of Faust'—does not take place; she dies more simply in bed. Perhaps this transformed drama may succeed; but the chances are that it will be only a temporary novelty. If we are to have 'Uncle Tom's Cabin' again, let us have it hot from the melodramatic griddle. Then it might attract attention as a curiosity."

Granting that possibly no great good would result now in reproducing the play, it is a perversion of history for Pennsylvania's largest Republican daily to assert that "Uncle Tom's Cabin" was a lot of "hokum" or overdrawn. There are people alive today who can bear testimony as to the brutality and viciousness of the Simon Legrees.

Harriet Beecher Stowe's great anti-slavery tract was based on facts taken from life, and did much to stimulate the abolition movtment. For the Philadelphia Inquirer to question the authenticity of the charcters in "Uncle Tom's Cabin" at this late day, and to say that they were overdrawn is disputed by those who speak with authority from personal knowledge.

GREENVILE, S. C.
NEWS
JUL 30 1933

Why South Seceded

Editor, The News:

In 1860 one Willis from the North came to Greenville and was distributing literature to Negroes hoping to persuade them to rise in insurrection and murder their owners if necessary to gain their freedom. Willis was arrested and imprisoned. I saw a crowd of young men take Willis from prison, conduct him on east Broad street to a small stream, and under a tree place a rope around the neck of Willis with threats of hanging. Willis' face was much distorted indicating distress, but he made no excuse for his conduct. A young man Collins by name, a medical student under Dr. Cook, shaved the head of Willis, and with a brush spread a liquid on one side of the head and face, remarking "in an hour that side of the face and head will be black. They returned Willis to jail without bodily harm, and he left the next day. It was not unusual in those days for Northern abolitionists to come South and endeavor to persuade Negroes to insurrection. However good will existing between owner and slave little or no headway was made towards insurrection. "Uncle Tom's Cabin," by Harriet Beecher Stowe, a vicious book excited the country with falsehoods against slave owners, the sales being tremendous at home and abroad. "The Impending Crisis," by Helper, another book calculated to persuade Negroes to insurrection. John Brown, a noted murdered and horse thief, also an insurrectionist, was forced to leave Kansas, because of his conduct. In later years he with twenty companions went to Harpers Ferry, Va., intending to persuade Negroes to insurrection. They murdered seven whites, captured the United States Arsenal there, and defied the government. He was finally arrested, tried by court, convicted and hanged. Great demonstrations were made in the North glorifying Brown, church bells tolled, cannons fired, ministers lauded Brown into Heaven, Southerners were aqually abused. All should read letter of President Buchanan, to congress, December 20th, 1860. in which he explains how high officials and others of prominence used their efforts towards influencing insurrections.

PRESIDENT LINCOLN'S POSITION

To the South he said, "I have no Constitutional right to free your slaves and no desire to do so." His proclamation was violation of official oath. To Border States he said, "Slavery is not to be interfered with." Those states were Missouri, Maryland, Kentucky that had not seceded. Mr. Lincoln used military preventing secession. Kentucky seceded later. Delaware, slave holding did not secede.

To the Republican party, "This country cannot remain half slave and half free."

To Abolitionists, "This war is against slavery."

To Foreign Nations, "The slaves must be emancipated."

The South foresaw Mr. Lincoln's abolitionism which he later proved by his conduct. In 1854 Abolitionists in Farmington, Mass., burned the constitution, said it "is a lie, a covenant with death and a league with hell."

In 1770 Rhode Island had 150 ships doing slave trade from Africa. Prior to that date, New England had many ships in African slave trade. The South never had interest in slave ships. Bristol and Newport, R. I., Boston, and Providence, Mass., and Hartford, Conn., were prominent slave selling points. President Lincoln enticed many Negroes to go North, enlisted 180,000 in his army and returned them South to kill their former owners. He approved of a suggestion to enlist 50,000 Negroes in his army, to be placed along the Mississippi river to war against the whites.

The United States government sent agents into northern states to arrest fugitive Negroes and return them to original owners, but inhabitants of those states interfered with law enforcement, and secreted fugitives causing law enforcement impossible. Northerners finding slavery unprofitable sold their slaves to the South, then demanded emancipation; and to secure emancipation, after the war, issued the 13th amendment which was ratified 8 months after Mr. Lincoln's death, proving conclusively, that Mr. Lincoln's proclamation was oath violation. Evidence proves that South Carolina foresaw Mr. Lincoln's inclination towards insurrection which proves correct, and to relieve itself of such calamity, coupled with other unconstitutional acts seceded.

ALEX McBEE.

ADDENDA

Episcopal Hymnal, hymn 434. The chorus carries the tune of "John Brown's body lies moulding in the ground."

ALEX McBEE.

Slavery—1933

LAFAYETTE, IND.
JOURNAL & COURIER
JAN 3 - 1933

LOYALTY OF OLD "KIT"

Coincidence has brought to light the picturesque story of an old Negro slave who died in Atlanta, Ga., a few days ago. The desire of a Virginia woman whose grandfather had owned the slave that at least some part of the old servant's history be made known resulted in the coincidence. The slave was Roland Wisham. White folk who knew him called him Kit, and he was known to many of Atlanta's prominent citizens.

Kit's home was not very far from the country home of Clark Howell, editor of the Atlanta Constitution. For five years, as a laborer on Mr. Howell's place, he would appear before the editor with the information he had received a letter "from Miss Louise", which he would ask Mr. Howell to read and answer for him. Kit could neither read nor write.

The Virginia woman was Mrs. Louise McDougall Exley of Norfolk. Having no idea who had written Kit's letters, she recently enclosed two of them, together with a brief history of the slave, and sent them to the editor of the Constitution, stating they would make interesting reading. Mr. Howell was surprised to recognize the letters as the ones he had penned at the request of Kit, years ago.

When Stephen Vincent Benet created the lovable character of Cudjo, the old slave of the Wingate family, in his epic poem, "John Brown's Body", he well might have taken Roland Wisham as his model. For old Kit really lived all that the fictitious Cudjo went through—and more. His story is a drama in the devotion of the ante-bellum Negro, and it might never have been revealed had not a white man carefully penned down what old Kit wanted to write to his "young miss".

Mrs. Exley's grandparents, Mr. and Mrs. James M. Collier, pioneer Atlanta landowners, were the old slave's "marster and miss". Kit Wisham's parents were acquired on the auction block at Philadelphia; [illegible] Kit himself was born in slavery on the huge plantation owned by Meredith and Merrill Collier, twin brothers. And he was the last of the Collier slaves.

Now, although the slave was called Kit by "his white folks", he was known as the Rev. Roland Wisham to members of his own race and his congregation—for, while he was a farmer on week-days, Kit became a Baptist preacher on Sundays.

Of the Collier sons—"was a devout Christian and it was his custom to conduct family prayer at breakfast. And at this hour his slaves all entered the dining room and participated in the services as they stood around the walls. It was here that Kit, in his own words, 'learned the way to salvation'." It made little difference to him that he "learned the way" in a Presbyterian atmosphere, for Kit had decided on "being a Baptist".

From his childhood the slave had two ambitions, his former mistress writes—one for the time to come when he could own a bit of land, however small; and the other a desire for knowledge. He learned to read a little from the Bible and to recognize and understand a few words in the blue-back speller. He could not read handwriting, however.

Letters which he dictated through Mr. Howell to Mrs. Exley disclose an unusual vocabulary at his command, and, as she puts it, "No young lawyer was ever more deliberate in his selection of words than was Kit. He was politeness personified, and to see him in his old age, with snow-white hair, gallantly open the door of an automobile and gracefully assist members of his 'family' in was a delight. . . ."

During the war between the states, Kit did his unselfish bit for the Gray. He always was concerned, first, about the safety of the "misses" on the plantation, "refugeeing" them safely to southwestern Georgia when Sherman invaded Atlanta. He refused to "be free" when the emancipation proclamation gave him that delayed birthright, but remained with his "family" until his master, through adversities caused by war, sold the plantation and removed to Alabama.

Kit finally managed to acquire ten acres of his "ole marster's" plantation land, and this possession of piney wood and red clay he cherished and kept until his death, in 1921. He died within a stone's throw of where he had been born and reared.

THIS CLIPPING FROM THE
PHILADELPHIA, PA
MORNING PUBLIC LEDGER
MAY 7 1933

NEGROES TO VISIT JOHN BROWN TOMB

Pilgrimage Starts Today for Exercises Near Lake Placid, N. Y., on Tuesday

PROGRAM HERE ON FRIDAY

By JOSEPH V. BAKER

Today finds a pilgrimage of Negroes from Washington, through Maryland, Pennsylvania and New York going by auto to the grave of John Brown, at North Elba Farms, near Lake Placid, N. Y., under auspices of the John Brown Memorial Association, a national organization, with headquarters in Philadelphia.

The trip marks the eleventh consecutive year that this group has sponsored this remembrance of the "fanatics of Harpers Ferry."

Exercises will be Tuesday, held at the modest tomb of the man who is said to have had much to do with the beginning of the great Civil War, with his most recent biographer, Leonard Elrrich, as the main speaker. The association selected the author of "God's Angry Man" as the speaker because its officers believe that his book is "the most understanding piece of work yet done" on the life of the great Abolitionist.

The annual pilgrimage is an incident in the section of Lake Placid, which every year appropriates money toward the entertainment of those who go by the grave. A half holiday is given to school children in the immediate sections and the pilgrims receive hospitality in homes and hotels.

Monument Is Intended

According to the constitution of the association, of which Dr. J. Max Barber of Philadelphia, is president, the objects of the organization are "to promote a John Brown cult, to sponsor an annual pilgrimage to his grave and to rear a monument to his name."

For a number of years the association has been collecting donations toward the erection of a monument at Lake Placid, and each year the fund, which is deposited in the Bank of Lake Placid, is increased from the treasury of the organization. It has been estimated that the monument which the organization intends to erect will cost nearly $25,000.

In a recent open letter to Negroes everywhere, the president of the association scored them for apathy in erecting a monument and called upon them to show more interest in the objects of the organization.

"In these days when people are erecting monuments to cats and dogs and sea gulls, we ought to feel ashamed that we have done nothing to perpetuate the memory of this great man," Dr. Barber wrote, and added: "The John Brown Memorial Association avows that posterity shall never say that the sons and daughters of the men and women whom John Brown died to help free did not appreciate his martyrdom."

Interest Shifts Here Friday

From Lake Placid interest will shift to Philadelphia, where Friday evening the local chapter of the Howard University Alumni Association is presenting the school's president, Dr. Mordecai W. Johnson, as the main speaker on its annual Educational Symposium, at Tindley Temple, Broad and Fitzwater streets.

Dr. Johnson, who was called to head the Nation's first Negro school following a long line of white presidents, will be accompanied by the university's famous Women's Glee Club and will bring a special message to high school students, according to the committee arranging the educator's first appearance here in three years.

The Howard president's appearance here is enhanced by the fact that during his administration the school has been recognized as a university in fact, with all of its various schools given "A" rating by national bodies, including American Medical Association and the American Bar Association.

The meeting is being made directly possible through the efforts of Dr. Harry J. Greene, Dr. Oscar J. Cooper, Miss Louise Stewart, Ralph H. Jones and Dr. C. G. Brannon, officers of the local chapter.

May 19, 1933
Natchitoches, La., Times

A STATUE TO THE SOUTHERN DARKEY GRACES PARK AT NATCHITOCHES

Carl Henry of the Natchitoches Transfer Company does not think it unusual, but the life-size statue which stands in the center of the small park in front of his warehouse struck us as being most unusual and very fitting. It shows an old-time Southern darkey wearing his Marster's cast-off frock coat and holding his hat in his hand while his "White folks" pass by. The attitude and expression are themselves a tribute to the old Southern negro so rapidly passing from the scene. On the base of the monument is inscribed a touching tribute to "The unfailing devotion and arduous service of the darkey to the Old South."

Mr. and Mrs. Henry are both active in the business and in spite of the adverse conditions, they are carrying on. Henry maintains a fleet of trucks and does all kinds of hauling—there is nothing he wont undertake to move. Mrs. Henry looks after the office and even helps Carl paint sings on the tarpaulins used on the trucks. In the rear he has a cotton shed and weighing platform.

One of the most unusual homes we have ever visited is that of Mr. and Mrs. Henry of Natchitoches. It stands on the bank of the river which runs through the town, the back of the house being only a few feet from the water. The back yard has been transformed by the hard work of Carl Henry and his two boys have a veritable paradise in their home. A boat landing, diving board and swimming beach have been provided at the water's edge. Up on the bank are swings and other exercising devices together with a goldfish pond in the form of an old covered well. Large comfortable chairs and a big hammock are also a part of the furnishings of this back yard and we cannot imagine anything more delightful than to be able to sit there under the shade of one of those mammoth pecan trees and lazily watch the motor boats ply up and down the stream.

(The above well deserved tributes appeared in the Weekly Bulletin of the Texas-Southwest Warehouse and Transfermen's Association which is published at Fort Worth, Texas. Mr. B. F. Johnson, the secretary-manager, was a recent visitor to Natchitoches and was quite charmed with the lovely Henry home. He also appreciated the erection of a statue to the "Faithful Darkey of the South.")

STANDARD UNION
Brklyn. N. Y.
JUN 1 1933

Old Plymouth Member Dies.

Although Henry Ward Beecher has been dead forty-six years his memory still lingers in Brooklyn, and the passing of any venerable citizen who had been associated with the famous pastor of Plymouth is recognized as an event of both significance and sorrow. The latest of such to quit this life is Charles F. Halsey, former registrar of Plymouth, who had served many years as sexton of the church before the newer office was conferred on him. Mr. Halsey became a member of Plymouth when he was fourteen. The Civil War had just broken out, to convulse the country for four years. The boy who had given his adhesion to the Plymouth polity heard the great drama of war unfolded in Plymouth sermons, saw the great pastor off on the visit to England that did so much to save the Union by halting foreign recognition of the Confederacy, and witnessed the amazing sale of a colored woman by Mr. Beecher in Plymouth pulpit, to bring home to his vast congregation the horrors of human slavery.

Surely Mr. Halsey has gone to his reward with the consciousness that some of the most startling events in modern American history passed virtually before his eyes, or were accessible to him from first-hand authority in his youth.

DALLAS, TEX.
TIMES HERALD
APR 28 1933

SAYS LINCOLN DID NOT DELIVER SPEECH

To The Times Herald:

In your recent issue C. V. Mount quoted what was supposed to be from a speech made by Abraham Lincoln, and he is very specific as to the time and place. He said it was in the Illinois house of representatives, and on Dec. 18, 1846, and that his quotation can be found on page 136, of the Journal of the House.

Mr. Mount doubtless will be surprised to learn that Abraham Lincoln never made such a speech; that he was not a member of the legislature in 1846, that the quotation he gives is a pure forgery, and was written by John B. Goodwin, then mayor of Atlanta, Ga., and written for the purpose of influencing the negro vote in a local option election, and was first circulated in 1887, that no biographer has ever found any grounds for believing that Lincoln ever said such a thing, that no newspaper or published speeches of Abraham Lincoln ever contained such language from him, that the bill on which he was supposed to be speaking when he used that language was the Murphy bill which was before the legislature in 1840, and not in 1846, and that the Illinois State Historical library reported that a search of the House Journal at that time shows that there is no record of any speech being made, but simply a record of the vote taken.

One June 16, 1922, Dr. Samuel W. Small, the noted evangelist, made an affidavit before Notary Allen V. Prosire in the county of Arlington, Virginia, in which affidavit he said that the above mentioned John P. Goodwin, former mayor of Atlanta, had told him that he (Goodwin) himself devised the circular in question, and composed the alleged words of Lincoln so as to attract the adhesion of the colored vote, and that he had done so because to win them was the forlorn hope of the wets, the county at that time being under a prohibition law.

This is just a sample of the propaganda that the wets put out. There are numerous forgeries and falsehoods circulated by the wets concerning Abraham Lincoln, in order to influence the voters.

ATTICUS WEBB,
Dallas, Texas.

TORONTO, ONT
TELEGRAM
JUN 22 1933

Negro in America Hailed From Africa

One supposedly unsolvable mystery—from what parts of Africa came the negroes of America—is being cleared up. How it is being done was reported by Dr. Melville Herskovits, of Northwestern University, addressing the American Association for the Advancement of Science.

The regions of Africa where slave traders captured natives were not nearly so vast and vague as popular fancy has believed, he demonstrated. That some slaves came from the deep interior of the Dark Continent or from East and South Africa is not to be denied, he said. But by far the major portion of the slaves were drawn from a region that comprises only a fraction of the vast bulk of Africa. This area was the West Coast from Loango to Gambia, and the forested belt that stretches a hundred or so miles inland.

Old men who actually participated in the slave trade are living in Africa to-day. From several of these the ethnologist obtained details of the trade and the routes taken. In South America and islands of the Caribbean, he finds the customs and lore of African regions occurring over and over. Various names of gods, place names, ideas of religion can be identified as coming from the Gold Coast, Dahomey, Togoland, Nigeria, and other definite parts of the West Coast. In the United States, most negro memories of Africa are identified as generalized West Coast Africanisms.

American Negroes With African Customs.

Describing some of these, the ethnologist said: "Negroes in the United States are Christians. Yet their dead must 'cross the river Jordan' in a manner that is exactly parallel to that in which the West African dead must cross their rivers before they reach the spirit world. We find the African importance of wakes for the dead. And we observe an entire complex of ritual surrounding burial so akin to the West African funeral customs even to 'burying shallow' until arrangements can be made for a proper funeral, the passing of small children over the coffin as they do in the Suriname bush, and the inclusion of food and money in the coffins."

Atlanta, Ga. Journal
September 8, 1933

Veteran Always Has Been Good Democrat

Ever since, as a small slave boy he cared for his "young massa," Marshall Thompson, 82-year-old Nashville, Tenn., negro, has remained loyal to the south.

A member of the Fourth Tennessee Cavalry during the War Between the States, the negro displayed glowing eyes as he related his experiences at the session of the United Confederate Veterans which closed her Thursday.

"I was in Colonl Starnes' brigade under General Nathan Bedford Forrest," said Marshall. "We never lost a battle—but in 1864, my horse ran away with me at the Battle of Johnsonville, when he was scared by a bursting shell. I was wounded by our own soldiers by mistake when I was trying to get back to the southern lines."

Marshall said that he always has been and always will be a Democrat. "I have always been loyal to the south—it is the 'cream' of the United States and the Confederate soldier is the 'cream' of all soldiers," said the old negro.

For forty-six years Marshall drove a hack in Nashville after the war. He was very anxious that the public know that his benefactor, Charles T. Cates, of Knoxvile, is taking care of him.

Two other old darkies, G. W. Drake, also of Nashville, who was with Colonel Savage's regiment, and Louis Nelson, of Ripley, Tenn., of the Seventh Tennessee Regiment, who acted as General Oldham's bodyguard, also attended the meeting.

Confederate soldiers at the Soldiers' Home here are very fond of the faithful Bill Yopp, who has been there for years.

Danville, Va. Bee
August 18, 1933

Richmond Church To Honor Former Slave

RICHMOND, Mo. Aug. 18.—When the 600 members of the Richmond Methodist Episcopal church celebrate its one hundredth anniversary Sunday, one of the receipients of congratulations will be the only negro member, Martin Luther Ball, 77, who was born in slavery.

Living with descendants of his master, James J. Ball, he has attended Sunday services and Wednesday prayer meetings regularly.

Slavery-1933

BRITAIN'S ABOLITION OF SLAVERY IS CELEBRATED IN A CENTENNIAL

New York Times 7-16-33

League of Nations Now Hopes to End the Traffic as It Still Exists in Some Parts of the World

THE bill for "the total abolition of slavery in all its forms within the British Empire" passed through its final stages in England's House of Commons during the last week of July and the first week of August, 1833. This year England is celebrating the centenary of that momentous occasion.

Efforts made over the decades to wipe out the traffic, described in 1791 by John Wesley as "that execrable villainy which is the scandal of religion, of England and of human nature," are being reviewed in commemorative speeches by church dignitaries and civic leaders. In pageant form, dramatic incidents in slavery's historical development and events leading up to England's Emancipation Bill of 1833 are being presented in many church communities abroad, and resolutions are being adopted asking that slavery be wiped from the face of the globe.

A wider significance is given the celebration through the recent action of the League of Nations in setting up a Permanent Slavery Commission to aid it in its purpose of "abolishing slavery in all its forms throughout the world." This commission was established following ratification by forty governments of a multilateral convention on slavery.

Purpose of League Commission.

As outlined in a speech by Viscount Cecil last November, its business "will be to survey the whole subject of slavery with all its ramifications and to report to the League at least every two years. Owing to nationalistic objections they can only receive communications from governments. But these may be anything the governments like to send, whether about their own country or other places. Though the commission may not * * * publish anything themselves, the Council of the League to whom they are to report may publish what they like."

League studies, according to the Committee on African Welfare, 105 East Twenty-second Street, show that there are probably not less than 5,000,000 slaves today in various backward countries. The urgent need at present is an aroused public opinion against a trade acknowledged to be still going on, and the celebration in England this Summer is said to be for the purpose of awakening societies and individuals to the need for further support and aid in the task remaining to be done.

Attitude of Churches.

A resolution adopted in March by the National Council of the Evangelical Free Churches of America follows in substance the resolution of the National Assembly of the Church of England, which urges "upon our Bishops and clergy everywhere to use their best endeavors in pulpit and otherwise to direct public attention to the widespread evils of slave-owning, slave-raiding and slave-trading."

This is a far cry from conditions before 1833. At that time even churches still championed the traffic in human beings. Yet for years before the Emancipation Bill was enacted William Wilberforce and Thomas Clarkson were busy exposing the "evils and horrors of the slave trade," the former in the House of Commons, the latter through the country districts of England. Several times the measure came up and failed of adoption, and Wilberforce, its chief sponsor, died a month before it was passed.

Atlanta, Ga. Constitution
December 7, 1933

PLANS ARE COMPLETE FOR EX-SLAVES' PARTY

Negroes whose ages are said to range from 90 to 125 years will attend the annual meeting of the Ex-Slave Association which is to be held Christmas Eve at the association headquarters at Hilliard and Currier streets.

W. Boyd Lawrence and Rev. R. J. Jefferson will deliver the principal address at the all-day session and many of the former slaves will relate their experiences in the old days before the War Between the States. Rev. J. A. Hadley, who is president of the association, will preside and will speak. Christmas presents will be distributed at the end of the exercises.

Atlanta, Ga. Journal
July 16, 1933

History of a Pathetic Picture—By John T. Boifeuillet

MY THEME today is the tragic and interesting history of a pathetic picture which tells a remarkable story in connection with the killing of a gallant Confederate officer during the War Between the States, and the faithful last service of a negro who was his devoted body servant.

I will take occasion here to say that human annals furnish no instances of more heroic and unfaltering devotion than were exhibited by many of the negro body servants of soldiers of the Confederacy during the awful four years of the sanguinary conflict. On the firing line, in trenches, in camps and in hospitals, amid the snows of winter and the heat of summer they stood firm and true by their masters, bearing unmurmuringly the hardships of hunger, the sufferings of sickness and the fatigue of long marches.

I expected the picture to accompany this article today, but conditions have made that impossible. It may appear in a later issue of The Journal. Here is the story:

Captain Watt Bryson was the heroic commander of Company G, Fifth North Carolina Regiment, one of the valiant forces of heroes and martyrs that immortalized the name of North Carolina and added to the glory and fame of the Southern Confederacy. With gleaming sword in hand, and flashing defiance at the enemy, Captain Bryson was killed "during the Maryland campaign in 1863."

George Mills, a negro youth of 16 years, was with him at the fatal battle as his body servant. The morning following the conflict, Mills went to the scene of blood and death and searched for the lifeless body of Captain Bryson. He found it among the slain. Mills had a patriotic and sympathetic countryman to make a plain wooden coffin for the remains and he carried them to Fredericksburg, Virginia, where he bought a metallic casket and had the body of the hero placed therein.

Mills hired a horse and wagon at Fredericksburg, drove night and day, and carried the casket with the heroic mortality to Hendersonville, North Carolina, for burial.

Sixty-two years later, in 1925, the casket was disinterred by Mr. Thomas Shephard, whose father was a brave member of Captain Bryson's company. The disinterment became necessary because of the clearing up of the old cemetery to make room for the erection of a new Methodist Church.

George Mills, the colored 16-year-old body servant at the time of Captain Bryson's killing, was still alive when in far future years the casket containing the hallowed dust of the valorous Confederate was disentombed. A photograph of the casket and the aged negro was made. The faithful old gray-haired negro is seen in the picture standing by his master's casket. He was then bordering on 80 years of age. Note the look of sorrow on his face. As the devoted sentinel stood there, what a flood of memories from the battle plains must have floated in upon him from down the long and ever-rolling stream of time!

The picture and its story have been kindly furnished me by that delightful gentleman and citizen of Atlanta, Mr. Peter F. Smith, Georgia representative of the Clark Grave Vault Company, Columbus, Ohio.

The information supplied me relative to the death of Captain Bryson did not give the exact date he was killed nor the name of the battle in which he fell. It merely said he was killed "during the Maryland campaign of 1863."

In June, 1863, Maryland was invaded by General Robert E. Lee in his historic and momentous advance into Pennsylvania, which movement brought on the celebrated battles of Gettysburg, July 1, 2 and 3. This great engagement was fought between General Gordon Meade, in command of the Federal troops, and General Lee commanding the Confederate forces. The three battles occurred at what has been described as "the high tide of the Confederacy which rolled into the Cumberland Valley in July, 1863, and was forced back at Gettysburg." Lee's first invasion of Maryland was in September, 1862, and it was noted particularly for the terrific Battle of Antietam, frequently called Sharpsburg.

FORMER SLAVES TO BE ENTERTAINED AT ANNUAL PARTY

Preparations were being made Wednesday for the celebration of the 25th anniversary of the Ex-Slave Association, which is composed of the citizens of Atlanta of both races. The exercises will be held just before the Christmas holidays at the headquarters of the association at Hilliard and Currier streets.

The program will be featured by the annual sermon delivered by one of the ministers of the city. Experiences will be given by the ex-slaves, whose ages range from 85 to 110 years.

The association will follow its annual custom of giving Christmas presents to the former slaves of Atlanta and Fulton county, who are unable to work and have no relatives or friends to help support them.

EX-SLAVE AWAITS CALL TO MARSTER

Former Servant of Alexander H. Stephens Hopes to Get His Old Job Back

By GLENN RAMSEY

CRAWFORDVILLE, Ga., Aug. 19 (AP)—Sitting in his little vine-covered house atop a hill overlooking the big house of his "ole marster," Cyrus Stephens, last of the slaves who served Alexander H. Stephens, vice president of the Confederacy, awaits the day when he'll get his old job back.

"Uncle" Cyrus, he's called, is in his 89th year. His third wife, now 48, lives with him. Cyrus' mother was a slave and was owned by the noted Georgian statesman, who despite being an invalid, was a leader of the South in the War Between the States.

Uncle Cyrus was born into the Stephens family and was a slave himself until after the war, but he remained to serve Stephens until the statesman died in the governor's mansion in Atlanta in 1883.

Stephens was born near here and spent his boyhood in Crawfordville. He named his home "Liberty Hall," and it was here that he wrote the "War Between the States," after the conflict. He did not leave "Liberty Hall" until he became governor. He is buried here.

Sleepin' Over Yonder

"He's just sleepin over yonder now," the old Negro said, pointing in the direction of Stephens' tomb, "but wherever he is, I know he's waitin' for me.

"I don't know who's taking care of him like I used to. I don't know how long I'll be here yet on this earth, but when I catch up with him up yonder, I'm gonna get back my old job of being his slave. That's all I'll ask for.

"I've always heard folks say that sometimes a man lives even after he has gone. I think that is true now, Mr. Stephens has lived on and on."

Uncle Cyrus can read and write and is fond of the Bible. He reads books and newspapers and keeps up with the times.

"Mr. Stephens didn't tolerate no ignorance even among the colored folks," Uncle Cyrus said. "He taught all his little nephews and nieces how to read and write and then made them teach all us little colored chillun on the plantation. He always had several boys unded him, teaching them. He stood for education."

Raleigh, N. C., News & Observer
September 10, 1933

EASTER ALBRITTON

Probably few people in Raleigh ever heard of Easter Albritton, who died recently at Bullard, Twiggs county, Georgia, at the age of 108, but she was undoubtedly the oldest former resident of Raleigh. This old Negro woman was, more remarkably, a former resident of Africa, a passenger on a slave-trading "black bird" to America, and she lived more than half a century in free America

The *Macon Telegraph* quotes her oldest son, himself 86 years old, as authority for the fact that Easter Albritton was born in Africa and brought to this country by a slave trader in 1836, when she was 11 years old She was sold to a family then living in Raleigh and a few years later was removed to Georgia.

The *Macon Telegraph* finds in her death a greater significance that the mere fact of her longevity. That it finds interesting enough, but it continues:

> Not less interesting is the fact that she lived to see as great an advance in the history of her race as has ever been recorded of any race at any time in the history of the world. When she was born in Africa, in 1825, and even when she came to this country, 11 years later, the Negro in America was for the most part a chattel. The Negro population of this country at the time of her arrival was approximately 2,000,000, and of these only about 300,000 were free. Today they number 11,000,000.
>
> It would be a commonplace to point out that the life of the slave varied according to the nature and disposition of the master. Many slaves were well treated and hardly realized that they were in bondage. Many of them were overworked and brutally beaten by the Simon Legrees who were in immediate charge of them.
>
> It would be difficult to imagine a more helpless people than were the Negroes just 70 years ago when they were made free by the proclamation of emancipation. They knew nothing of self-reliance and not much of self-control. In the impoverished South the white people themselves with lands and implements, were having a hard time making ends meet for many a year.
>
> But the sympathy and understanding of the white race was equal to the occasion, and today Negroes own 30,000,000 acres of land and their wealth is estimated at $1,000,000,000. They have fairly good facilities for education, from the grammar school on up through every branch of higher education. Vocational training has helped them become something more than mere hewers of wood and drawers of water. They have learned the lesson of self-help, and at the same time they still enjoy the sympathy and understanding of the white race, in the South at least.
>
> Up from slavery has been a rugged way, but we realize that the Negro has come a long way after all, when we reflect that here at our doors, in 1933, died a member of the race who was born in Africa and who had, figuratively, watched the whole panorama of progress and development.

UP FROM SLAVERY

The death at Bullard, Twiggs County, Georgia, of Easter Albritton at the age of 108, strikes The Macon Telegraph as being "not only a matter of interest as an instance of unusual longevity, but serves to bring home to us how short a time it is, after all, that the Negro in this country has been in touch with our Western civilization, and how far he has really progressed in that time."

It is stated on the authority of Aunt Easter's eldest son, who is himself 86 years of age, that she was born in Africa and brought to this country by a slave trader in 1836, when she was eleven years old.

She was sold to a family then living in Raleigh, N. C., and a few years later was removed to Georgia.

Without knowing any of the details The Telegraph assumes that as a slave she "had a rather hard life at best, and almost certainly she must have lived on the simple fare which was all that her economic condition placed in her reach."

And yet "she outlived the Psalmist's allotted span of three-score and ten by more than a third of a century," and up to the day before her death appeared to be in good health. "Her case would be well worth the study of the experts in dietetics, who could probably learn much more than they can find in a book."

The Telegraph continues by saying:

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> Up from slavery has been a rugged way, but we realize that the Negro has come a long way after all, when we reflect that here at our doors, in 1933, died a member of the race who was born in Africa and who had, figuratively, watched the whole panorama of progress and development.

On account of the Negro the American Republic all but crashed in the sixties. The Negro caused one of the greatest tragedies of modern times.

Yet the Negro was wholly innocent. He was brought here against his will and immediately converted, not only into a chattel, but a political football. He is still something of a political football, he is still more or less of an innocent bystander.

Yet all that The Telegraph says of the Negro's amazing progress within the short span of seven decades is true.

Q. What is a slave coin? D. N.

A. A slave coin was a coin used as a kind of pass in the escape of slaves by the so-called Underground Railroad. On the obverse was the figure of a kneeling Negress or Negro with uplifted shackled hands, and the inscription "Am I not a woman and a brother?" "Am I not a man and a brother?" On the reverse was the figure of Liberty and the date 1838.

U. D. C. Resents Plan to Present Old Slave Drama

HOUSTON, Texas, Oct. 29 (AP). United Daughters of the Confederacy claimed victory today in their attempt to force Uncle Tom and his cabin off the fall calendar of the Rice institute Dramatic club.

Institute Thespians had already broken the ice for little Eva's flight when Mrs. W. W. Turner of Webster state president of the U. D. C. announced the 10,000 members of the state organization would oppose presentation of Uncle Tom's Cabin.

"They won't give it," said Mrs. Turner. "I sent an emissary to school authorities today and got back the assurance the play will not be presented as scheduled."

Dean H. B Wheeler of the Rice Institute said, however, he had not been advised of any deviation from the program.

"I do not know what will be done," said the dean, "but I have an idea final disposition will be left entirely to the players, most of whom are Southern born."

U. D. C. members held the play was an affront to the South.

Asheville, N. C., Citizen
December 31, 1933

Group To Celebrate Freeing Of Slaves

The freeing 70 years ago of 4,000,000 negro slaves will be celebrated at Mount Zion Baptist church at the corner of Eagle and Spruce streets, Monday afternoon at 3 o'clock.

The principal speaker will be Dr. John A. Cotton, negro educator. The meeting is being staged under the auspices of a joint committee from the Asheville Colored Interdenominational Alliance and the Asheville branch of the National Association for the Advancement of Colored People.

Slavery - 1933

American Anti-Slavery Society.

PHILADELPHIA, PA.
MORNING PUBLIC LEDGER

DEC 3 1933

NEGROES OBSERVE START OF SOCIETY

Centenary of American Anti-Slavery Organization Is Celebrated

AID BY ROSENWALD FUND

By JOSEPH V. BAKER

Throughout the country this week Negroes will pause in commemoration of the 100th anniversary of the founding of the American Anti-Slavery Society, which was organized in Philadelphia on December 4, 1833. The organization continued its work until after the Fifteenth Amendment had been added to the Constitution.

In high schools and colleges students will be told of the activities of the Liberator, a paper published in Boston and edited by William Lloyd Garrison, who was later to write the famous "Declaration of Sentiment" and be branded as the country's foremost abolitionist. He was foremost among a group of sixty persons who met here at the home of Evan Lewis, 94 North 5th street, after having clothed their movements in utmost secrecy, due to the high feeling against anto-slavery agitators.

Beriah Green, New York, was chosen president of the society and John Greenleaf Whittier, a secretary. Ten of the twelve free States sent delegates, and among these were three Negroes, James McCrummell and Robert Purvis, Pennsylvania, and James Barbadoes, Massachusetts.

Drafted Declaration in Night

Garrison, according to a recent document given the Historical Society of Pennsylvania by Leon Gardiner, was chosen by a subcommittee of three persons to draft the declaration. This was done at one sitting, which lasted all of the night of December 5.

Among the outstanding sentiments were:

"No man has a right to enslave his brother."

"The slave ought instantly to be set free."

"All laws now in force admitting the right of slavery are, before God, null and void."

In April, 1870, the society held its last meeting. Slavery had been abolished and the Negro given citizenship, but this move was made over the protest of Charles Sumner in a letter sent from the Senate chamber. He called upon the organization to continue its work because he felt there was still much to be accomplished for the Negro.

Plea for Equal Rights

Portions of his letter to the society have often been pointed out as the first equal rights bill ever championed for American Negroes In his plea for more action he said:

"So long as the word 'white' is allowed to play any part in legislation, so long as it constrains the courts in naturalization, and so long as it rules public conveyances and bars the doors of houses bound by law to receive people for food and lodging, the work should go on

"Nor do I think the work finished until the power of the Nation is recognized supreme and beyond question to fix the definition of a 'republican Government' and to enforce the same by the perfect maintenance of rights everywhere throughout the land. Let there be equality before the law and all rights are assured."

Pensions (?)

Slavery - 1933

GREENWOOD, S. C.
INDEX JOURNAL
Slave pensions
SEP 29 1933

A CUTE SWINDLE

For some weeks past a number of individuals, mostly colored, over the age of sixty in Greenwood county have been keenly interested in "literature" from a Western "Judge" who is interested in trying to work up sentiment in favor of old age pensions. This "Judge" has fixed on the sum of one dollar per day from the Federal Government as a "fair" pension for all citizens who have reached the age of sixty and who have no income.

The pathetic thing about the scheme is that many who have received the "literature" have the idea that the thing is already assured and they have signed the "petition blank" sent them, putting down with great care their exact age, and actually believe they are soon to be getting this one dollar per diem from Washington.

This is not the whole story, however. It appears the "Judge" cannot finance the entire cost of the campaign and each individual is asked to send thirty-five cents back to him for more "literature" and incidentals. The wording is very adroit and evidently so phrased that the sender could not be handled for using the mails with fraudulent intent. The individuals are told they must "write or speak to their Senators and Congressmen" as part of the campaign.

But the amount received from a million or more persons returning thirty-five cents each to the "Judge" would be a very tidy sum. It would be considerably over a quarter of a million dollars. And if any man believes that the "literature" would cost anything like that sum, he knows very little about actual costs.

One old colored man was asked by a Greenwood business man how he got the "literature" and the reply was that it was handed to him by a white man, a stranger. So the stuff may be put out by hand to avoid running into trouble with the mail authorities. Another said he found his in his mail box. It is hardly possible that any one would run the risk of putting matter in rural delivery boxes without postage though there is no law against putting matter without postage into so-called mail boxes on private residences, and this may have been done.

The whole thing is a cute scheme to get money out of people who have not been able to think out the real truth behind it all.

Quar-
th.

Keep Birth sides

Entered in the Postoffice
Second-Class Matter unde

RIE

Slavery

100,000 ex-S
Pension

Congressman Proposes Pensio Slaves 75 Years of Age or O be $3,600,000 a Year. De Actually Owes Ex-Slaves T Unrequited Labor. Black Kidnapping, Congress is To

Afro-American 3/26/32

WASHINGTON—A bill, carrying an estimated yearly appropriation of $3,600,000 and providing $30 monthly pension for every ex-slave 75 or more years of age, was introduced in the House of Representatives by Congressman Oscar DePriest (Rep., Ill.), last week.

In presenting the bill, the congressman presented figures to show that about 100,000 ex-slaves would benefit from the measure, and that as insurance figures showed that people past 75 years of age lived on an average of from six to seven years, the provisions of the measure would be operative not more than ten years.

Nearly Eight Millions

In presenting argument in favor of an ex-slave pension Congressman DePriest pointed out that much of the basic wealth of this country was produced by the 697,624 slaves who were forced to work without monetary compensation. The total amount earned by these slaves at $50 per year would be $3,365,177,850. Add to this interest at three per cent per annum and you would have a grand total of earned wages and interest of $11,332,070,385.

Most of the pension money, DePriest said, would go to ex-slaves living below the Mason and Dixon Line as most of the ex-slaves still live in the South where they were once held in bondage.

During the 244 years of slavery, the slave trade starting with 20 people brought over on a Dutch trading ship in 1619, produced 4,000,000 at the time of emancipation. "Of this vast number," the Congressman said, "these of my racial group were never known to be disloyal, not only to America but to the individual slave masters. None has committed treason against our government either in the nation, state or locally.

No Kidnapping

"Kidnaping was not known in those days, but my racial group constituted the servant class and had every opportunity and some incentive for wrong doing but were not found [illegible] to the trust imposed upon them, and if the American people again rely on Negro servants their children will not be kidnapped and held for ransom.

"Not even during the period of the Civil War, when there were those holding my group in bondage and fighting at the front to keep them in servitude, did they in any way prove disloyal. They cultivated the soil, hewed the wood, drew the water, and protected the virtue of the wives and children of those who held them in bondage. No greater loyalty can human kind show in any place in history."

The bill provides, besides the $30 per month to be paid to all ex-slaves during the life time of the pensioned, a burial expense of $100 if necessary. It would be administered by the Veterans' Bureau and be under the di-

Continued on Page 2, Col. 7

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 240

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Slavery -1934

Lincoln and the Negro

By KELLY MILLER

THE NEGRO RACE, in its self-centered esteem, does not always give due laudation to the name of Abraham Lincoln, the savior of the nation and emancipator of a race. In certain of the Lincoln birthday comments there was a noticeable reserve because Lincoln did not lend himself with undetached devotion to our cause. He freed the Negro as result of military necessity and political expediency. He doubted whether the two races could ever live together on terms of political and social equality. His attitude or action on the race problem was never undertaken as an end in itself, but as an incident of a large policy. His chief concern was not to free the slave, but to save the Union.

Frederick Douglass extolled Lincoln always with this background of restraint and reserve. "Lincoln is neither our man nor our model," he declared in his great address unveiling the Lincoln monument. But this should serve to deepen our understanding rather than to lessen our appreciation of this great cosmic character. Indeed, he was not the Negro's man nor his model. He was neither the man nor model of the North, South, nor nation. In the language of Seward, he belonged to the ages.

The Negro might well appreciate so much of his genius and beneficence as suited the requirements of his condition and circumstances, but could no more monopolize the outgivings of his great soul than could the Jew monopolize the glories of the Saviour of Mankind, whom they crucified because he was neither their man nor their model.

Abraham Lincoln's attitude on the Negro question was formulated and modified by the circumstances through which he passed. Born in a log cabin, of poor white parentage, he had little acquaintance with or knowledge of the Negro until he reached manhood. His father, while in Kentucky, was a patrolman to keep the Negro in his assigned place.

While steering a craft down the Mississippi to New Orleans he was set upon by a gang of Negro thieves, whose assault left a scar above his eye which he carried to his grave. His nobility of soul may well be inferred from the fact that this ugly incident did not turn him forever against the race.

His view of a slave girl on the auction block in New Orleans elicited the prophetic remark: "By God, if I ever get a chance to hit this thing, I'll hit it hard." Beyond these incidents his general attitude on the race question was formed on the political battlefield. Early he embraced the old Whig political doctrine, which deplored slavery but, at the same time, deplored the presence of the Negro. This was the attitude of Illinois until the Lincoln-Douglass debate, which hinged not upon the non-existence of slavery, but upon its non-extension. Even then Illinois was against this moderate attitude. Douglass won; political exigency made him the Republican candidate for the Presidency.

The leaven of the New England abolitionists began to spread to the Western territory. The doctrine of liberty is contagious — Lincoln caught it, but he never became a Negro-centered abolitionist like John Brown, Garrison and Phillips. He dealt in integers; they in fractions. They thought that a part is greater than the whole; Lincoln held fast to the Euclidian axiom that the whole is greater than any of its parts and equal to the sum of all its parts. Garrison would free the slave, Union or no Union; Lincoln would save the Union, slave or free. What would it have booted the Negro or the nation to have attempted to free the slave with a severed Union?

Lincoln's moving impulse was expressed at Gettysburg: "Government by the people, of the people and for the people shall not perish from the earth!" The far-flung meaning of this doctrine grows brighter and brighter till the perfect day. In this perilous period of a troubled world this doctrine is seriously imperiled by the jeopardy of government of the dictator, by the dictator, and for the dictator.

If the world is ever saved from this threatened fate it will be because of the illumined vision and heroic courage of Abraham Lincoln. The Negro is destined to be the chief beneficiary of this far-seeing judgment and calm spirit. Then let us place fresh garlands upon the tomb of this cosmic genius who not merely emancipated a race, but united a nation and saved a world.

PHILADELPHIA, PA.
MORNING PUBLIC LEDGER
FEB 25 1934

KOSCIUSKO AND LINCOLN

To the Editor of the Public Ledger:

Sir—There were two items in the Sunday, February 18, issue of the PUBLIC LEDGER that particularly attracted my attention: "Big Days in February," and "Baltimore Awakes, Claims Poe." Many names are given of men born in this month, of such as have attained prominence. I think that mention of another may be included because of his American association: General Thaddeus Kosciusko, who aided the Colonies in the War of Independence against England.

GENERAL KOSCIUSKO

Kosciusko was born in 1746 on February 12, and he is connected with the great American Emancipator in a more particular manner. On departing from the United States Kosciusko made a testament whereby all his American possessions and personal funds this side of the Atlantic were willed to his friend, Thomas Jefferson, that Negro slaves might be liberated and educated in morality and patriotism. Thus by analogy Kosciusko and Lincoln are related in a more important regard.

As to Poe, it is quite a preposterous idea that two cities wherein the great American poet lived and worked cannot both claim and honor him without awakening remonstrative feelings in the one or other. J. LEO J. VASCYLA.

Philadelphia, Feb. 20, 1934

TARBORO, N. C.
SOUTHERNER
MAR 7 - 1934

Did You Know That—

A few months ago we wrote of an old colored man by the name of Jesse Jenkins. This man died recently at the age of 91 and up to his death he could tell of events of the War Between the States with an accuracy that was surprising for a man of his great age.

Today we are telling or an old colored man who lives in East Tarboro Willie Staton, who says he was born in 1821, this making him 113 years old.

There is no way to tell if this is true, but nevertheless the old man tells a remarkable story.

He says he was born on his master's plantation in Pitt county, that his master was named Mack Guilford Staton, that when the great war occurred he was about forty years old and that his master was older and was an officer in the war.

That he remembers when Greenville was just a small village of two or three streets, that the woodlands all around in the county was filled with wild game such as bears and wildcats.

That he married when about 20 and his first child was born in 1843.

He told of the way the slaves lived long before the great war and that most of them lived in log houses and that often times a large family of slaves lived in one room.

That most travel was by horse-, occasionally a covered wagon was seen, but that he saw flat boats on the river that brought goods from somewhere down the river.

He states that his master carried him to Richmond and some other place in Virginia and that he saw Mr. Lincoln, but in Richmond he saw General Lee.

He stated that he passed through Tarboro with his master during the great war.

After freedom, in 1869, he moved to Edgecombe county and has since lived in this county.

Old now, his beard covers his face his hair long, feeble in his walk, bu his mind goes back to long ago, in fact the old days, are the only things hat he seems to be accurate about.

He insists that his master told him he was born October 7, 1821, and hat he had a child almost grown when the great war occurred.

He is an old man, but we have no way to verify his statement, yet if you lead the conversation you are surprised at his remarkable memory.

—J. P. K.

Pa. "Underground Railway" Site to Become Rifle Range

(Exclusively to the AFRO)

HARRISBURG, Pa.—The picturesque remains of what was once a haven for fugitive slaves will soon be a camp site and gun range for the Pennsylvania National Guard.

At Indiantown Gap, in the Lebanon County hills where once the fleeing slaves settled, has been turned over to the National Guards as an addition to their camp.

The hills were the terminal station of the "underground railways" that sympathizers of Abolition provided in helping slaves escape from their masters to find freedom in the North.

Slaves Feed Under Hay

The only traces of the settlement remaining are a graveyard, several fallen chimneys and rotten traces of fences. Old residents of the section recall how the fleeing slaves were transported to the colony in loads of hay and under cover in wagons.

This settlement where the exploited persons found freedom was supported by its own agricultural work and the generosity of white farmers and sympathizers in the community.

Enraged slave-holders often trailed their slaves into the hills and made raids on the otherwise peaceful settlement. Such actions so angered the white residents of the vicinity and surrounding communities that when Edward Gorsuch, a Maryland slave holder, was seeking escaped slaves in Christiana, Lancaster County, in 1851, white residents became so inflamed by such actions that they lynched Gorsuch and also killed his son.

Carthage, N. C., News
April 12, 1934

OLD SLAVES HOLD SPOTLIGHT THIRD DAY OF FESTIVAL

Survivors of Antebellum South Honor Guests at Event; Is Drawing Big Crowds

FRIDAY WILL BE BIG DAY

Scores of old slaves, including Uncle Demus Taylor, the daddy of 'em all, occupied the spotlight yesterday at the Southern Pines spring blossom festival. They heard Judge J. S. Manning, of Raleigh, in a touching and eloquent address, received the affectionate greetings of hundreds, many of them descendants of their old masters and misses, and feasted on fried fish, potato salad, pie and all of the trimmings.

Uncle Demus, the center of attraction, knows he is 106 years of age and thinks he may be 108. Still a giant in stature despite his advanced age, Uncle Demus has grown a wee bit feeble in late months, but was able to thoroughly enjoy the occasion. He was the founder of Taylortown, a negro settlement near Pinehurst, where he now lives. In his youth he was a man of great strength and it is said that when he worked at the turpentine trade he drew two men's rations. The turpentine worker labored on a piece basis and it is said that Uncle Demus drew as high as five dollars a day.

The festival is drawing large crowds and has already been pronounced a great success.

Other interesting features include "Blind Jim" McKeithen, who is 85, Rev. George W. Goode, Southern Pines minister, whose oldest child is 55, and Aunt Harriet Tyson, of Carthage, a slave of the Tyson family of buggy-making fame.

The festival got off to a bad start Monday night when one of the heaviest rains of the year fell. It was necessary to postpone the coronation of the festival queen.

The feature of Tuesday's celebration, officially designated as New England day, was a baked bean luncheon, and the baseball game between Duke University and State College.

Today is sports' day, with a varied program of equestrian, tennis, golf and archery events being staged.

Attracting much attention is the battery of field artillery encamped at Southern Pines and the Fort Bragg band is furnishing the music for the festival.

Music and Drama

This evening the North Carolina Symphony Orchestra, the Sandhills Little Theatre and the High School Dramatic Club are combining on a program of music and drama in the High School auditorium. The Symphony Ensemble, directed by Lamar Stringfield of Chapel Hill, will present a program of chamber music and two plays will be presented by the dramatic organizations.

The American Legion has charge of Friday's Military Day when legion posts from various parts of the state will gather in convention at Southern Pines. After the band concert at 10 o'clock the Legionnaires will assemble at the Carolina theatre for their business session. There'll be a reunion ceremony at 11:15 for veterans of all wars, with an address by State Legion Commander Tom Daniels. After luncheon, to be served by the Women's Auxiliary of Sandhills Post comes assembly in Municipal Park with an address by Brig. Gen. Manus McCloskey, commanding officer at Fort Bragg, followed by an exhibition drill contest of drums and bugle corps from various parts of the state.

Military Parade

The grand parade starts at 4:00 o'clock, with its band and artillery detachments from Fort Bragg under command of Gen. McCloskey, National Guard units, Drum and Bugle corps, the American Legion, Spanish and Foreign War veterans, Civilian Conservation Corps boys, Boy Scouts, the Red Cross and other organizations. Retreat ceremony will follow at 5:51 o'clock. Then there'll be a barbecue supper for the visiting service men at 6 o'clock. The Festival Grand Ball at the Southern Pines Country Club, starting at 9:00 o'clock that night, winds up the week's festivities.

Other all-week attractions include the Automobile Show being put on cooperatively by local dealers in a corner of the Municipal Park. There'll be a ferris wheel and merry-go-round in the vacant property opposite the postoffice all week.

Carthage, N. C., News
April 12, 1934

SLAVE FETCHED VERY LARGE SUM

Rev. George W. Goode, of Southern Pines, Brought That at 3 Years Old

George W. Goode, a Southern Pines negro clergyman, was born in slavery in 1850, in Mecklenburg county, Virginia, near the town of Boydton, says the Pilot. When the boy had grown up to be about eleven or twelve years old his master, Thomas Goode, who wanted to go to the army, and needed money, sold the young chap to Col. Goode, who didn't want to go to the army, and could use the young slave. The negro lived there in Virginia during the war, and about 1894 he came to the Sandhills as a missionary worker, as he had grown up into church relations. He lives now on Connecticut avenue, with his second wife, and a family of children, the youngest two years old, and with a pair of twins fifteen years old. Twins at 70 and another baby at 82 indicates that the clergyman is a well preserved man. Besides these he has four other children in his family. His oldest child is 55.

The occasion of his coming to the Sandhills was to do mission work under the direction of the Reformed Zion church, which field he has been filling actively in that period. He had no education but in his boyhood he had an acquaintance with a colored girl who had two or three school books, and he was interested in trying to read and spell, and became rather apt in that direction. He inclined to reading the Scriptures, and learned to write. His religion is of the positive kind, and he believes that he profits by his church affiliation. When the big fire swept Southern Pines several years ago, destroying the heart of the town, the wind carried the flames and sparks down his way. He said that he thought his house was gone, but he prayed fervently that it might be saved and immediately the wind whipped around and blew the fire back toward the seething mass in town and his house was saved. He cites many cases of this kind in which his appeals were effective.

The old man says when he was bought by Col. Goode the price was $1,300. At that time speculation in slave property was active, many negroes being bought to take down into the lower Mississippi and gulf region to the cotton and cane fields. But he was kept in Virginia and became a house boy. When he was delivered to his new master he came to the house with scant clothing and a pair of wooden shoes. As the shoes were noisy in running about the house Col. Goode told him to take them off and throw them in the fire. Then he went barefoot, and while it was not so bad in the house it was rough out in the snow in winter, for he got no more shoes until Lee surrendered. But not much snow fell in that section and he pulled through. Col. Goode was not bad to him. He was whipped once but not severely. He had breeches and shirt for clothing, and was given plenty to eat. One day he was inclined to refuse to work as ordered and he asked Col. Goode why the black boy should work for the white man. Col. Goode told him the Lord made the blacks to work for the whites. "And when he said the Lord did that I knew it was all right," this venerable clergyman says as he tells the story.

"They used some of us well and some not so well," Parson Goode says. "But when the Yankees soldiers came we were all afraid, for the folks had told us the soldiers would kill us all. So I ran away. I went over to Clarksville and found my mother, and stayed with them a while. We secured some land and made a share crop much as has been the case ever since. In some ways things were better then than now. There was not so much stealing and things of that kind then, as now. In some ways the whites treat the blacks worse now than they did then, probably because in slavery days the whites nad a property right in the negro and did not want to harm their property. I don't think the people are as moral now as then, either the blacks or whites. They didn't know so much to do then as they do now. Freedom is better than slavery. We don't have the bondage now.

"The old darkies get along better with the whites than the young ones do because the old folks knew each other better. I always got along with the white folks. The older folks know how to do, and don't want to do anything that is not right. All we want is justice but we don't always get it. I bought some land that I had to pay for twice and I don't like that. I want to work as long as I can and owe no one and have no one owe me, and go to heaven and have my children doing right. I am going to heaven and a world of happiess in the days to come.

"When freedom came I was afraid of it, for I didn't know anything about it. I was afraid of the soldiers and when I was told I was free I was afraid for I didn't know what to do. I was only about 15 years old and didn't know much about things, so I wanted to go and find my mammy. Freedom didn't mean anything to me."

This man has been an active influence in this community for many years and bears a good reputation.

Slavery - 1934

Brooklyn, N. Y. Eagle

MAY 14 1934

By the Way—

OLD LONG ISLANDERS—Some of the oldest families in Brooklyn and on Long Island are Negroes, we are told by a State official who has spent years studying the matter.

It seems that back in the 18th century moneyed folk of Long Island made their living sending ships to sea ostensibly for the purpose of whaling. Actually, the vessels went over to Africa and picked up cargoes of Negroes. Their ships packed with dazed Africans, the Long Islanders started for Charleston, where they never had any trouble selling them to plantation owners.

There was an unwritten law that if any Negroes on the trip over gave birth to children, the young ones could not be sold, but were taken back to Long Island. There were, in time, quite a few of these free babies, who grew up working about the homes of the ship captains. By and by, they drifted into various lines of employment. Few of them left Long Island. The two largest of these oldest Negro families on Long Island adopted the names of Smith and Bunn.

Yesterday we went out to East Setauket to see a Colored friend of ours by the name of William Bunn. He works in a garage, and all his close relatives are gainfully employed in Suffolk County. He himself studied for a while at Brown University. Mr. Bunn said:

"I think this story is true. I do know that my grandfather used to talk a lot about it. And my family is very proud of how long it has been on Long Island. Also, they talk a lot about how they do not come from slave stock."

We've tried to find names of Long Island Negroes who have become definitely prominent. But we haven't been able to, aside from finding that the African Methodist Church in this country draws 30 percent of its Eastern pastors from Long Island.

Lincoln's Proclamation

BY M. L. VESEY

In an article in The Commercial Appeal by Ripley in his "Believe It or Not" he speaks of the number of serfs freed by Alexander II of Russia, and then says that Lincoln's Emancipation Proclamation resulted in the freeing of about 4,000,000 American negro slaves.

This is an error. The proclamation issued by Lincoln in 1863 was confined to slaves in the 11 states of the Confederacy and the negroes he could have freed in Missouri, Kentucky, Maryland, West Virginia and the District of Columbia were excluded from the benefits of this proclamation. Indeed this proclamation was only the effort of the president of one republic to free the slaves in another republic and had no more effect on the people of said 11 states than if it had been promulgated by the czar of Russia. So Lincoln's proclamation in 1863 did not result in the freeing of a single slave.

Here is how these slaves were set free:

After the war ended each of the 11 states of the Confederacy was presided over by a military governor. Adelbert Ames (son-in-law of Beast Butler) was military governor of Mississippi. Finally Congress passed an act providing that whenever any one of these 11 states would adopt a new constitution doing away with slavery the military governor would be removed and the state could elect its own governor. At that time I was publishing a paper at Corinth, Miss. The Republicans prepared a new constitution to be submitted to the people for ratification. A copy of this new constitution was sent to me and after reading same I came to the conclusion that although there were some objectionable features in same, it was for the best interest of the state that the same be adopted so we could get rid of the military governor.

So I came out in an editorial advocating its adoption. Many papers in the state abused me for this, but the Republicans were delighted and sent me a check for $700 and a large number of copies of the new constitution with the request that I mail them as supplement to my paper, which I did, and at the election this constitution was adopted and at an election soon after this Mr. Alcorn, a Union man, was elected governor and then Ames, with his carpetbag and such plunder as he had accumulated, took leave for his home in Massachusetts.

Alcorn made a good governor and after his term had expired ran for the Democrats procured a copy of this ticket and immediately sent to Cincinnati and had a great number of Democratic tickets printed with the flag on back of same. This was kept a secret until the day of election, when a great number of these tickets were scattered around and the negroes voted them freely, and so the Democrat was elected governor. Later the constitution was amended and the objectionable features were eliminated, but that part doing away with slavery was not disturbed.

Each of the 11 states of the Confederacy adopted new constitutions doing away with slavery.

This was when and how the negroes in the Confederate states were all set free. And so you see that even I had more to do with freeing the negroes than Lincoln.

Later the papers that had scored me for the part I had taken in advocating the adoption of this new constitution came out in articles praising me for the part I had taken and said I had more sense at that time than any of them.

re-election. He was opposed by a Democrat.

As most of the votes were cast by negroes, the majority of whom could not read, the Republican ticket had an American flag in color on the back of each ticket so these negroes could identify same. A short time before the election

Ex-Slave Is Guest At Chicago Fair

CHICAGO, June 27. (AP)—A former slave, 121 years old, was a guest at the world's fair today.

He is "Uncle Will" Butler, who was brought from Nashville, Ga., in a day coach by Col. M. S. Potter for a two weeks' stay.

His utmost cherished possession served from the days when he was the slave of George L. Trenholm, secretary of the Confederate Treasury.

Th South Carolina Historical society lists the date of his birth on March 10, 1813, on the plantation of General William Butler.

In his fifties when freed at the end of the Civil war, he is now in good health, walks unassisted, and has good sight and hearing.

Elkin, N. C. Tribune
June 14, 1934

Yadkin County Colored Woman Goes To Reward At Ripe Old Age of 102

PASSES TUESDAY

Aged Former Slave Was Supposedly Oldest Woman In County

MIND WAS CLEAR

"Jency Lindsey, Born Aug. 28, 1832."

That is the entry in the family Bible which belongs to the Williams family of Hamptonville, and which was owned by Mr. Millard Williams, Yadkinville, Route 2, until his death. But "Aunt Jency" as she was known here, passed on to her reward Tuesday night at the home of Mart Hauser, whose wife is a daughter of the deceased. Had she lived until Aug. 28, she would have been 102 years old and was supposedly the oldest person in Yadkin county. She had made her home here for many years after she married Levi Lash, but for many years had been at the home of Mart Hauser.

First Mistress

"Aunt Jency" Lash, talked freely with the writer when he visited her three weeks ago with her doctor. She knew little of the beginning of her life but her first mistress during slave days was Miss Lucy Lindsey, who lived in Iredell county near Harmony. When Lucy married Harding Williams of Hamptonville she begged for Jency to go with her. She went along and spent many years in the Williams home. She was married about 1858 or seven years before she was freed. She married Frank Martin, another slave, in what she described as "not much ceremony" and they had several children.

Among the children were a son, John, who migrated to Tennessee and died there 3 years ago. Another son, Watson, became a railroad hand, but has not been heard of for several years. Another son, Sam Lindsey, who lives in Yadkinville, was born when Aunt Jency was only 14 years old. He is now 88 years old, but does considerable work. A daughter, born of the same union, married Bill Carter and lives in Yadkinville. She is two years younger than Sam Lindsay. Mart Hauser's wife was born several years later.

Interesting History

She was an interesting talker and her mind was clear until she died. She could answer questions about things which happened before the war with an alertness that is surprising. She said that all the people who ever owned her were good to her and that she was never struck by a mistress or master. Then came the surrender and she was free. It was several days after the war ended before they found it out, but she was set free when the news reached them.

She then went to the home of Col. Andrew Cowles, which was near Hamptonville, and cooked for the family for ten years. Col. Cowles was one of the original Cowles family in North Carolina and was very wealthy. Leaving the Cowles family about 1870 she came to Yadkinville and married Levi Lash, who has been dead several years.

"Live Right"

She was asked what she would advise others to do to live as long as she had. She replied swiftly, "live right" and pointing a finger straight in front she said "go straight" and wobbling the finger, she continued, "don't wobble like this at any time, but continue straight ahead all the time.

This was her second illness of her almost 102 years. She had pneumonia some 70 or 80 years ago, but

it did not hurt her much.

High Spots

Some of the high spots in the long life of this respected old colored woman were these:

She had not eaten supper a single time for more than 50 years. She always ate a hearty dinner, but when supper time came she went and took a fresh drink of water, "While the others were eating themselves to death", and retired and always slept well.

She had not had a tooth in her head for 45 years, although she could chew anything she liked. She said her teeth were bad when there were few doctors and no money to pay them so she pulled her own teeth, everyone of them but one. A doctor visiting the Cowles family once pulled one that was aching.

She never wore glasses and never owned a pair, but she could thread a needle as good as anyone.

All her life she had dipped snuff, chewed tobacco, smoked a pipe, drank coffee and hard liquor. She said her old masters always give her and the other slaves a "dram" before breakfast, but she had not drank any lately.

She had been a devoted Christian for 55 years and a member of the colored Yadkinville Baptist church for nearly that time.

"Aunt Jency" was laid to rest in the church cemetery at the Baptist church here yesterday afternoon, after appropriate funeral services had been conducted by Rev. Chas. H Hauser and Rev. S. E. Dunkin, of Winston-Salem, the pastor. Her 102 years went out as peacefully as they had come in.—Yadkin Ripple, June 7

Dies Near 102

"Aunt Jency" Lash, colored, who would have been 102 years old on August 28, passes in Yadkinville during the second illness of her life.

Chattanooga, Tenn.
NEWS
JUN 6

Unsung Heroes

WHILE Chattanooga and the South this week do honor once more to the ever-thinning ranks of the valiant Confederate soldiers, it would be well to pause a moment to pay tribute to another, but unsung band of heroes. We refer to the Negro slaves who remained faithful to "Marster," "Missus" and the "chillun," in spite of all lures of freedom.

Throughout the four years of warfare, Southern men went forth to battle, leaving their families in charge of the slaves. And be it said to the eternal credit of these black men and women, that they kept faith. Crops were tended, stock looked after, fires built up in the "big house" to keep mother and children warm and meals somehow contrived out of pitiful resources. Nurses shielded the young and cared for them better than for their own.

Mr. T. C. Thompson, son of a Confederate soldier, tells a touching story of how his mother sent him in charge of a Negro slave to the home of a kinsman a number of miles away, where he would be safer from the approaching Northern armies. Sleeping in haymows, asking food where they could, the dusky guardian protected the small body of his charge many a night from the cold. Many months later the boy was delivered safely to his relatives, after unspeakable hardships suffered by his faithful protector.

The Southern slaves did not have to remain true to their white owners. The Northern armies were fighting to free them, while, presumably, the Confederates were fighting to hold them in bondage. Yet, for the most part, they toiled and struggled back home that the soldiers might stay on the battle lines.

The conduct of the Southern Negro during the Civil War stands as an enduring testimonial to the sturdy character, to the honor and fidelity of these simple folk. Someday they will be immortalized by the pen of an inspired poet.

A MAN TO BE REMEMBERED

On August 5th the Negroes of Pennsylvania will make a pilgrimage to the grave of Thaddeus Stevens in Lancaster, according to an announcement made by Clarence Whyte, principal of Dunbar High School, Philadelphia, and Chairman of the State Negro Council which voted recently to make this annual trip.

Courier

7-21-34

It is certainly high time that American Negroes gave to Thaddeus Stevens a little of the praise and worship they have been giving to Abraham Lincoln and Theodore Roosevelt. For years those who know of his work have forgotten him. The younger generation knows nothing about him. He is only another name, and yet American Negroes owe Thaddeus Stevens as much as any man who ever went to Washington.

Long before Lincoln thought about freeing the slaves, Thaddeus Stevens was a militant, bitter, uncompromising abolitionist. He did not just give lip service to the cause of Negro freedom; he enacted his belief.

Lancaster, Pa.

It was Thaddeus Stevens as Republican whip in Congress who jammed through the 13th and 14th Amendments. It was Thaddeus Stevens who fought the lily-white Andrew Johnson, who would have given to the South what it had been unable to win on the field of battle. I was Thaddeus Stevens, more than anyone else in Washington, who forced the occupation of the conquered South with Federal troops when the slaveholders and their ilk sought to again weld the fetters of servitude upon the helpless limbs of the emancipated Negro.

It was not until he was dead and out of the way that Republican politicians began to weaken on the occupation of the South and the protection of the freedman. A generation of Federal government instead of a few years of benevolent supervision would have prevented many of the almost insolvable situations that have arisen in the South since the black man was thrown to the tender mercies of a vindictive white majority by the shameful bargain of 1876.

Thaddeus Stevens was against compromising with traitors. Had he not died in 1868, the entire interracial picture would today be different. It is true that social changes are brought about by economic necessities, but the instruments of those changes are men, and men can hamper or help, retard or expedite. A politician with a backbone and a sincere desire to aid the freedman would have set his face against any infringement of the liberties of Negroes, but there were none. Thaddeus Stevens was dead.

The world, this country and our race are today greatly in need of men of principle; men like Thaddeus Stevens; men who will not change like a weather vane with every gust of political fortune. Thad Stevens believed in full economic, political and social equality for the colored people. He not only said be believed in it, but he showed he believed in it. He sold his plot in a cemetery where Negroes could not be buried and bought one where they could. He gave of his time, energy and money for their welfare. And in one final act of defiance of the conventions of people whom he scorned, he married the Negro woman who had been his inseparable companion for years.

It is a distinct pleasure, then, to find that he is to be remembered by Pennsylvania Negroes with an annual pilgrimage to the hallowed ground where he lies.

Presidents on Slavery

EARLY AMERICAN VIEWS ON SLAVERY. From the Letters and Papers of the Founders of the Republic. By Matthew T. Mellon. 164 pp. Boston: Meador Publishing Company. $2.

AN interesting and valuable book for the student of American history has been prepared by Matthew T. Mellon who is at the present time a student and a lecturer in the philosophical faculty of the Albert Ludwig University, Freiburg.

Courier
Pittsburgh, Pa.
7-22-34

Five much venerated Founding Fathers contribute to his collection of early American opinions on slavery — Franklin, Washington, Adams, Jefferson and Madison—the period treated falling between the Revolution and 1830. Each one has a section to himself and Mr. Mellon prefaces the extracts from his papers and letters with a short backgrounding account of the men and the times.

The extracts have also explanatory connecting paragraphs and at the end of each section there is a summary of the views of the men with whom it is concerned. At the end of the book a short chapter sets forth some general conclusions to which the author has been led by his study of the material presented. He finds that the leading men of the time were concerned with three problems, namely: How to stop the slave trade, how to abolish slavery itself and what should be done with the slaves if they were freed. He thinks that there were times, previous to 1807, when a concentrated moral effort against slavery might have succeeded, but this was prevented by the inclination to make political bargains. After 1807 there was no longer any hope for the purely moral efforts. The attempts to solve the problem politically also failed, while economic efforts, which might have had the best chance of success, were but little tried.

Mr. Mellon's book is the result of careful research and his material is presented in scholarly fashion. It brings within easy access of the student much interesting material upon an always important historical subject that heretofore could be found only by extensive reading. And along with its valuable historical material the book has, sandwiched in here and there, many entertaining aspects of these great men and their ideas.

Slavery - 1934

Through The Years

Nathan Jackson, My Friend

By PETER A. BRANNON

Last week when I drove to the curbstone at my home there awaited to greet me, an old colored man who, I am proud to acknowledge, has been my warm friend these 26 years. Under that skin of shiny sable there beats a heart as true as gold. Since first I knew him, less than one year after I came to Montgomery to live, Nathan Jackson has never failed me. Though he is just this side of 90 years, he walked the 12 miles into town to tell us that "Lou had left him." Lou was not the companion of his younger years though she had been his "help meet" of the past 35.

Nathan was born the slave of "Mister Thompson" in Sumter District, South Carolina, and after he reached his developed childhood seems to have been sold to Maj. Bolling Hall of Autauga County. He proudly tells you that he "b'long'd to Maj. Bolen Hall, not de Kunnel." He further assures you that they kept him in town, or rather at the Montgomery home, and that as a slave he never worked on the big plantation in the bend. He thinks he was seven or eight years old when he came from South Carolina and when the war "kum on" he was a "gred big boy," "bout grownn." He remembers the Thompsons in South Carolina and has quite a few recollections of the Hall place at "Highland Park" as he learned in later years to call it. After "freedom" he went over the river to live. He does not appear to have any knowledge whatever as to how he received the name "Jackson." It is a well known fact that the Halls and the Jacksons, of Coosada, were neighbors so he may have lived on a Jackson plantation. Since I have known him, and I am told that for many years before that, he has been known as "Nathan Jackson of Jackson's Lake," I think to distinguish him from "old Brown" Jackson, a respectable colored man who had a little plantation up the river, near the estate of Mr. Young Jackson now deceased. Nathan at one time owned 12 acres and a comfortable house, about halfway between Jackson's Lake station and Prattville Junction. Fortune has not smiled in late years and some of his grandchildren never made the best citizens so he has had troubles and today I seriously doubt whether he owns anything though he tells me that "Henry and little Nathan" are paying the taxes on the house. Mr. Frasier, at Millbrook, for whom he has profound regard, has often befriended him and I suspect has often had to "carry" him through financial emergencies.

Hall's Woods

When Nathan came to Montgomery he first resided in "Hall's Woods." He "waited around the house" and as he was a "pretty big boy" he "chopped the garden." He was not a carriage driver but he just "hop'd the major."

Montgomerians will remember Hall's Woods as our preesnt Oak Park. Of course Maj. Hall's plantation included more than the 20 acres embodied in our present park. The old house, so I am told, was across from the Forest Avenue entrance. Obviously in those days there were no settlers between what is now Highland Avenue and the Carter Hill Road. The Vickers place was out beyond the Remount Station of 1918 and some years later the Arringtons lived in the old house, still standing, back of the former clubhouse of the Montgomery Country Club. This was Maj. Hall's "town house," even if it was not strictly in town, and should by no means be confused with his plantation which was of many acres over near Coosada. Pictures of the old house are preserved and from the one shown me I get the impression that it is decidedly "Montgomerian."

Bolling Hall, son of Bolling Hall, Senior, was born in Baldwin County, Ga., in 1813. He was a graduate of the University of Georgia of the class of 1831 and studied law in Montgomery, under Thorington and Pickett. While he was three times a member of the legislature and interested in politics, he never practised law. His title as "major" by which he was distinguished from his father Colonel Hall who welcomed Lafayette at Fort Mitchell, in 1825, and from his son Col. Bolling Hall of the 59th Infantry, Alabama troops in the Confederate Army, was given him by the governor in 1835, when he was named Inspector General of Militia. The major spent most of his life on his plantation at Coosada. The town house faced the present Highland Park station of the Central of Georgia Railroad and the garden in which Nathan "chopped" was to the left. The "flower yard" where Nathan "waited on Miss Mary," is pictured in a volume contributed to by Thomas H. Clark in 1894 and entitled "Art Work in Montgomery," as a cotton field. The interesting old house is two story with large, wide, high chimneys at each end and the lean-to back rooms have as wide, but not so high, "one story" chimneys, all on the outside.

The city government of Montgomery has remembered Major Hall in honoring him by naming a street for him. Correctly, but unlike many others, who have thus been memorialized, Hall Street is "out at the Park" and adjacent to "Hall's woods."

My First Acquaintance With Nathan

In the Fall of 1907, Mr. Buchner Beasley with whom I made many trips looking for Indian "relics," introduced me to Nathan and from him I secured a few "rocks" From that day down to the present I have never seen him when he did not have a "few rocks" for me. By an "arrangement" with Mr. Beasley I took Nathan and he took Nelson Carter and from these negroes we received many dozen eggs, chickens, sweet potatoes by the pecks, and perhaps hundreds, I might say thousands of "rocks." Nathan today knows a good arrow point from a bad one as well as any Smithsonian archaeologist. "Fleshers" (scientifically "Celts" used to be his specialty when he was looking for relics "on the river."

In his more prosperous days Nathan had a store there at his residence and he gave one stick of candy to the children in his locality for each good big "arrow head" The arrow heads in turn reached me. He had a keen eye for the small "bird points" and I have many from his own potato patch. When he came in last week he brought some with him.

Nathan in his middle age was a "local" preacher. In that way he met "Sister Lou" who subsequently became his second wife. The first one, the mother of his children, died some 40 years ago Lou died some 60 days ago. Malaria was too severe even for that fat jovial old soul.

Now, in conclusion. I am happy that I have been able to bring a few "flowers" while he yet lived. When I took him out home the other day over a road not very suited to city cars, he was profusely grateful reminding me that he walked "all the way in, 'round the long way," for "since he got so old and didn't look like he 'uster" nobody ever offered to "pick him up." In his "other days" there was a ferry boat at Jackson's Ferry and then Nathan had a mule and wagon and the Teague Hardware Company "charged" things to him, and Sloss and Kahn would credit him, but alas! the ferry boat long since made its last trip. The mule, and the farm likewise, changed hands. Plug tobacco and stick candy and the "ball" thread which he one time sold to his neighbors now comes from Millbrook.

I would not say that Nathan is enjoying the sunset of life but he is grateful and proud of what has been and he feels honored in his association with Major Hall.

EX-SLAVES TO SING

Ex-slaves of Birmingham will hold an outdoor singing at 3 p.m. Sunday at 31st St. and 10th Ave., according to Simon Phillips, president of the ex-slaves organization. Numerous old plantation songs will be heard.

LYNCHBURG, VA.
NEWS
SEP 9 1934

What News Readers Are Saying

SLAVE DAY STORIES

To The Editor of The News:

Sir: Some time ago I wrote for The News about the operation of the boats on the old canal, and from the number of letters I got anent this many people must have become interested: and now I propose to try to interest your readers in tales of the days of slavery.

Most of the slaves my parents had were lent to them by my grandparents, among whom was "Aunt Lucy," who when a girl was hypnotized or mesmerized by a young doctor who was a beau of my mother or one of her sisters, for the amusement of the young people present. While it afforded momentary amusement to the assembled company, it was a life-long matter with this young slave, for she never got over its effects. How often have I seen her go to sleep at the spinning wheel, or carding wool, or any sedentary work. She was as honest as slaves usually were, but not altogether, for while engaged in helping to rehandle tobacco with a male slave they stole a lot of fine tobacco, wrapped it in a new carpet that she stole from the house, and they hid it temporarily in a field of growing wheat and, not being able to sell it for some time, the wheat grew up so rapidly as to completely hide it, and when it got ripe and the cradlers were reaping it, they came upon the tobacco and the carpet. My father and mother were sitting in the front porch watching the hands reaping, when the "overseer" marched the man who stole the tobacco to the house. He admitted his guilt, and told of the number of nights he has crawled on his hands and knees all over the wheat field, without finding his loot.

Grandpa used to say if you show him an honest Negro he would show you a lock of hair growing in the middle of his hand. He was mistaken however. My mother had a maid who was a Christian. She had musical talent, and was allowed to play on the piano. She was intelligent and taught the children as beginners, although she had "T. B." she was allowed to lie on a lounge in the bed room, and her beau who was a preacher was allowed to visit her and pray beside her bedside in her last hours.

This is getting too long a letter for one time and if interest is taken I will next time tell of "Tom" (not the Tom in Hariet Beecher Stowe's book) but an educated rascal that was purchased at auction "on the block" and tell the kids what "on the block" meant.

ANTIQUE.

Prospect, September 7, 1934.

JUDGE THOMPSON TO ADDRESS EX-SLAVES

Page
11-29-34

Committee To Report On Old Age Pension Study

Judge J. Fritz Thompson will address a meeting of the Ex-Slaves of Birmingham at 14th St. and Sixth Ave., N., at 3:30 p.m. tomorrow, it was announced today by Simon Phillips, president.

A report will be heard from a committee appointed to study old age pension. Singing will feature the program.

NASHVILLE, TENN.
BANNER
AUG 11 1934

UNCLE REMUS IN BRONZE

Uncle Remus, the quaint old Negro character who figures as the narrator in Joel Chandler Harris' picturesque stories, is to be perpetuated in bronze. Atlanta is preparing a handsome memorial to the author as its most famous literary exponent, and Uncle Remus is to be the central figure in it. In the group also will appear Br'er Rabbit and other animal characters which have places in the beloved author's works.

The memorial is to be erected in Piedmont Park, with funds raised by public subscription. The marble for it, valued at $25,000, has been donated, too. Dr. Joseph Klein is the sculptor of the memorial.

Joel Chandler Harris was one of newspaperdom's gift to American literature, having been a member of the staff of the Atlanta Constitution for many years and being so engaged when he first introduced Uncle Remus to the public, in 1880, in a volume entitled "Uncle Remus: His Songs and His Sayings." This was followed at intervals over a period of many years by other collections of Negro folk lore.

The author, whose work attained wide popularity, often insisted that he was just a "cornfield writer," and no genius, but his contribution

was a very real one. "All I did," he once said, "was to write out and put into print the stories I had heard all my life. The first one was written out almost by accident and as a study in dialect. It was so popular that I at once began to ransack my memory for others."

DURHAM, N. C.
HERALD

AUG 9 1934

AN IMPOSSIBLE INTERVIEW

Nothing, not even the Dall children or the Dionne ditto, wearies us more than trying to read Negro dialect composed by the news-writers trying to square themselves with a public whose contact therewith has been confined to the movies, mammy songs and the terrible attempts of fly-by-night fictionists who visit the south for color. But the estimable Associated Press sometimes goes a trifle too far in the other direction to suit us. Look at the following dispatch of Tuesday:

Rock Hill, S. C., Aug. 7.—(AP)—Amanda Cornwell, former slave who says she is 105, has a new formula for longevity.

Asked how she had outlived 15 of her 16 children, the aged Negro woman said:

"I always had a good master and was always treated well."

The living daughter is 72. Amanda says she also has 40 grandchildren, 50 great grandchildren, and adds that she once tried to total up her great-great grandchildren but found it too much of a task.

Born at Danville, Va., Amanda remembers being sold to a Chester, S. C., family before she was six.

"I remember it just like yesterday," she said. "I was put on the block at Chester and sold. I remember the man bidding $900, the price that bought me. Big husky men like my grandson here brought $1,000.

What's wrong with this picture? Do you know any person who has lived 105 years hereabouts, white or black, who would say "yesterday?" Well, we don't. If Aunt Mandy didn't say "yistiddy," we'll agree to eat the typewriter on which the A. P. correspondent wrote his story—and we don't care if its keys stick as badly as those on this one.

"I was put on the block at Chester and sold. I remember the man bidding $900, the price that bought me. Big husky men like my grandson here brought $1,000!"

Say, Bud, where'd you get that "bidding," and especially that "husky?" And "the price that bought me?" Who's this talking, anyhow?

Next time let Aunt Mandy take her teeth out'n her haid 'fo' you 'gin to interview her.

RICHMOND, VA.
TIMES DISPATCH

AUG 5 1934

John Brown

To the Editor of The Times-Dispatch:

Sir,—Permit me to inquire of the ardent admirers of John Brown—with humble apologies to the "Baron"—"Was you there, Charlie?"

An uncle of our family was on duty at the United States Arsenal when it was seized by John Brown's mob. It seems to me that was a rather grave offense against the government. He made prisoners of two of the guards; that also seems a grave offense. He stole guns and ammunition and gave both to half-witted Negroes. He was self-appointed to this vast enterprise. It would point to the conclusion that he was a traitor, outlaw and ruffian. I can scarcely conceive anyone today making a hero of a leader of a gang that would suddenly descend upon an armory, seize it and make prisoners of the guards.

My grandfather and others of close kinship who sat upon the jury that tried and condemned John Brown to be hanged were officers of the law. As for John Brown having any part in the freeing of the Negro from slavery, such a suggestion is too far-fetched to be the least impressive.

The one devastating factor that played the important part in precipitating us into chaos was the publishing of a book depicting gruesome cruelties practiced by owners of slaves. I believe the author was a resident of the State of California who did not grasp the real—the tragic condition existing. The Negro of that day, though in bondage, lived in comparative freedom and enjoyed greater privileges and "social" recognition than the poverty-stricken poor white people of the South.

The great glory of the Emancipation proclamation lay—not in the deliverance of the Negro—but in the liberation of the poor white from the bondage of their caste.

On an eminence sits one of the oldest Negro schools—colleges—of the South. This is probably where the slavery of today exists, as so graphically pictured in a recent letter to your columns. It seems such an odd spot for anyone to select as a present-day "stronghold of slavery." Having kinsfolk living over Jefferson County from the Ferry up to and beyond Martinsburg, I can say authoritativly there is no slavery existing in these parts. The colored man is paid for his work the same as anyone else. He also finds himself the recipient of gifts from the gardens, meat houses, dairies and from the hen yards of his farmer friends. It seems so strange to make such an accusation. Since it is my home I extend an invitation to all to visit these old towns in the Blue Ridge.

L. LINCOLN.

Ashland.

LOUISVILLE, KY.
COURIER JOURNAL

AUG 10 1934

MORE REAL THAN REALITY

In Atlanta, Georgia, "Uncle Remus" is to be perpetuated for all time in bronze. The beloved old Negro will be the central figure of a memorial to be erected to Joel Chandler Harris, the Georgia writer who gave Uncle Remus to the world in a series of stories that are a cherished part of the South's tradition.

Now that the old colored philosopher is to be embodied in bronze, it is difficult to realize that he never really existed. To all the thousands of people who have read the tales in which he figures, Uncle Remus is as definite a personality as any living person could be. At the very thought of Br'er Rabbit or of Miss Lucy and the gals, he appears in clearest outline in the mind's eye.

The absolute reality of Uncle Remus is probably the highest evidence of Joel Chandler Harris' art. It was a somewhat similar case when a sculptor undertook to represent Peter Pan in bronze, for the statue that stands in Kensington Gardens in London. Children and grown people in all parts of the English-speaking world were surprised that Peter Pan could not walk down the flowering paths of the gardens in his own form, instead of standing cold and still where a sculptor placed him among the trees.

The artist who makes a bronze figure of Uncle Remus will need to be inspired with a particular vision. Otherwise, people who look at the statue will exclaim, "But that's not Uncle Remus," as though they had actually seen him sitting at his cabin door in the soft Georgia twilight.

Glee Club to Help Veterans

The Confederate veterans of this county are to be honored by Mercer Glee Club and by the public who attend the performance at the Municipal auditorium tonight, beginning at 8:15.

Special reservation and a special price of ten cents admission have been provided for the Negroes who wish to attend.

Mercer University presents the Glee Club and sponsors the performance.

Not more than twenty-six of the Confederate veterans remain in Bibb, thus showing how rapidly the ranks are dwindling. In some other counties, mention is frequently made of a "sole survivor" of the Confederate cause.

It is interesting to reflect that at no time in the history of the Negro's association with the Confederate veteran has he been without devotion, admiration and loyalty. Many of the Confederate soldiers were accompanied through their army service by body servants, whose fidelity never wavered. These servants were usually boys who had grown up with their young "marsters" as companions.

After the war came "reconstruction," when carpetbaggers from the enemy territory came and tried to use the Negroes for political and selfish purposes. This was a greater calamity for all concerned than the war itself, but now after seventy years the Confederate veterans and their former slaves have nothing in their hearts but kindness and a spirit of helpfulness for each other. The invitation to the Negroes of the community to attend the entertainment tonight, and to have an admission fee less than one-third of the regular fee for white people (35 cents) is one of the many indications of the cordial relationship of the two races. If the scalawags had been kept out of the stricken country after the war, the Negroes and the Confederate veterans would have had fewer troubles and fewer sorrows. They could have solved with much less difficulty the problems that faced them. Instead of "reconstruction" it would have been merely a question of "readjustment."

The youngest Confederate veteran of today is in his eighties, and most of them are in their nineties. Few of them have anything more than the pittance their state gives them as a pension. It is just enough to eke out a scanty living. Men at their age need more than meat and bread. The entertainment at the auditorium tonight is to raise funds to cheer them and give them some comfort through the Christmas season. The Glee Club is composed of high-class entertainers, according to reports, and it is intended that the public shall get the fullest measure for the admission fee. This combined with the worthy cause should attract a good audience.

Slavery - 1934

THIS CLIPPING FROM THE
Pilot
Southern Pines
and Aberdeen
MAR 2 1934 N. C.

THE OLD SLAVE REUNION

Some time ago came a suggestion that a gathering in Southern Pines of the old slaves who still survive would be an interesting affair, and accordingly a move was made to accomplish such a thing. It looks now as if in April a large number of the old-time slaves will be assembled here and it ought to prove an event of more than ordinary attraction. Because of the long period of time that has elapsed since freedom was declared, now seventy years, the slaves who survive are rapidly drawing near to their last days, and those who are living are men and women of advanced years. It is therefore improbable that such a gathering can be attempted again, and that in a short period the former slave will be a memory.

The list of aged negroes who still live and who had the experience of being slaves, although they were young at the time, is small. It will be smaller each day. This will be the last time probably that any one will have a chance to see a considerable group of those who were in their younger days the representatives of an exceedingly curious feature of the development of this nation. It will be a chance to talk about slavery with those who were actually in bondage, and who, as slaves, helped along in the industrial and social progress of this nation. It will probably be a chance for some people to get from first hand some information concerning an institution, old as the story of mankind, and which brought about the greatest war this country has ever witnessed, and which has been one of the outstanding events of civilization's revolutions.

Today we look at slavery and the civil war with less bias than at any time in the past, for as we grow farther from our differences they are not so gigantic in their perspective. We can analyze today what our ancestors fought about. We can study without bitterness what once looked much more fundamental than it does now. Possibly such another opportunity for the contemplation of a great social upheaval has not in the life of this nation presented itself for the observation of the outsome of a major political antagonism. This old slave meeting is worth a reunion that the old problem, which is now no longer a problem, can be visaged in its denouement. Slavery, whether you believe it or not, had many angles of vision, and the living actors who will take part in the meeting here in a few weeks will be the evidences of many side lights on the story. The trains ought to be crowded and the highways with people heading this way on the days when this thing is staged. It will be one of the basic studies of one of the factors that will be influential in the creation of a great part of the Union, and we can now approach the consideration on the part slavery played and without acrimony and with honest, dispassionate interest.

EX-SLAVES GIVE MUSIC PROGRAM

White Leadership Urged By Association President In Making Speech

Ex-slaves and younger negroes lifted 20 voices in old-time spirituals last night in the annex of Norwood Methodist church.

Between each two songs a short speech was made by "Uncle" Simon Phillips, about 85 years old, president of the Alabama Ex-Slaves Assn.

"Us negroes," said "Uncle" Simon, "will copy white folks in everything but in two things. When a white man's supper is late and he gets all bothered about it, he sometimes picks up a gun. But when one of us can't support his family, he'd rather pick up his hat.

"That's the difference between 'graveyard love' and 'living love.'

"There's another thing that we don't copy. We don't fly in an airplane. Because we believe in saving up all our flying till we get to heaven.

"We follow you all in everything else. So I hope you all set us a good example. Because even if you set us a bad example, we'd think it was a good example because you did it."

The singers moaned and shouted their way through a dozen songs, such as "God Is Got the Whole World in His Hand," "We'll Understand It Better By and By," and "Swing Low, Sweet Chariot."

Negro Mammy, Now 85, Raised 110 Children

8-15-34

By The Associated Press.

FAYETTEVILLE, N. C., Aug. 14.—Old Mother Hubbard had nothing on Aunt Leah Williams, 85-year-old Negro mammy, who virtually is a one-woman orphanage.

During her life she has raised 110 children, only a few of them her own, and at times has had as many as twenty under the roof of her four-room home.

"When anything is homeless and hungry, it makes for my cabin," she says. "See them dogs over there? They's no-account hounds, but I ain't going to run 'em away."

For years Aunt Leah has taken in every homeless Negro child she has heard of. In her home are few chairs and frequently the children, having no places to sit at meal time, stand around the table and sop their plates with flour flat cakes cooked on an old wood-burning range.

Aunt Leah makes no fuss about adopting the children, and her own children hardly knew which were adopted and which were not.

EX-SLAVES HONOR BELOVED PASTOR

Service Will Be Held For Brother Bryan

9-8-34

Led by "Uncle Simon" Phillips, a band of ex-slaves will hold a service in honor of Rev. J. A. Bryan pastor of the Third Presbyterian church, at the latter's statue in Five Points tomorrow afternoon. The meeting will begin at 3 o'clock.

"Brother" Bryan will be present as the guest of honor. Speeches will be made on the subject, "What Brother Bryan Has Done for the Negroes of Birmingham." Negro spirituals will be sung. The public is invited.

"Brother" Bryan's sermon topics tomorrow are "The Lord Our God Will Fight for Us" at 11 a.m., and "The Lord Our God Will Help Us" at 7:30 p.m.

6,000,000 PERSONS STILL IN SLAVERY, PRELATE REPORTS

ROME, Sept. 17.—(AP)—An estimate that there are 6,000,000 slaves still in the world was made today, by Cardinal Fumasoni Biondi, in a plea for the church to continue its efforts to eliminate human servitude.

The cardinal, who is prefect of the congregation for the propagation of faith, which controls all Roman Catholic missions, in a letter called attention to "the importance of the church antislavery program as enunciated by Pope Leo XIII."

The press bureau of the congregation in a statement based on the letter said:

"It can be said that practically every government in the world has officially outlawed slavery today. Nevertheless, it is estimated there are some 6,000,000 people still held in bondage.

"These slaves are in the remote corners of Ethiopuia, Liberia, China and in a number of Moslem countries. It is said 2,000 slaves are taken yearly across the Red sea from Africa for sale to Moslem masters in Arabia, while others are held in remote Moslem areas of Northern Africa.

Cardinal Fumasoni Biondi, who formerly was apostolic delegate to Washington, wrote particularly to the bishops of Australia, New Zealand and the Dutch East Indies. Hitherto their sections had been exempted for contributing to the antislavery fund.

Tullahoma, Tenn., Guardian
September 13, 1934

Negro Girl Sold For $350 in 1852

The sale of a slave girl in Coffee county in 1852 is thus recorded in the archives of the county, discovered in a casual way by a Tullahoma citizen waiting to be called for jury service last week. The principals in the transaction were prominent citizens of Tullahoma at the time:

State of Tennessee,
Coffee County.

Know all men by these presents, that I, Thomas A. Anderson, of the county and state aforesaid, for and in consideration of the sum of $350 to me in hand paid by James E. Hogain, the receipt whereof is hereby acknowledged, do bargain, sell and deliver to Laura Jane Augusta Hogain, the wife of James E. Hogain, a certain negro girl named Amanda, who is the oldest child of Lemia, a negro woman who was willed to me with her issue by the last will and testament of my father, the late Joseph A. Anderson, both the said negroes are slaves for life.

I hereby sell to the said Laura Jane Augusta Hogain and at her death the said negro Amanda with her issue, if any, to belong to the heirs of the body of the said Laura Jane Augusta Hogain and no other.

In witness whereof I have hereunto set my hand and seal this November 3rd, 1852.

Thomas A. Anderson

Witness:
Pierce B. Anderson,
Andrew James Anderson.

Acknowledged before A. M. M. Short, County Court Clerk, and Registerex September 6, 1853, at Manchester.

Uncle Tom's Real Name Was Josiah Werson

N. Y. Library Exhibits Source Materials from Which Harriet Beecher Stowe Got Ideas for Her Famous "Uncle Tom's Cabin." Uncle Tom in Real Life Escaped from Slavery, Went to England, Was Entertained at Windsor Castle, Received Numerous Gifts and Raised Money for Education of Slaves in Canada.

NEW YORK. — One of the most interesting recent exhibits held in the Colored Division of the 135th Street Branch Library is that now being shown of "Uncle Tom's Cabin" and of Josiah Henson, the escaped slave who served Harriet Beecher Stowe as a model for her most important character, Uncle Tom.

On display is a copy of "The Life of Josiah Henson, Formerly a Slave," first published in 1849, which aroused Mrs. Stowe's interest in the author and from which she constructed in part her picture of Uncle Tom.

Translated Who 23 Languages

Henson became popularly identified as the hero of Mrs. Stowe's novel, and as English and American printings of the book which was translated into no less than twenty-three languages, quickly ran to the thousands, Henson's autobiography was swept along on this tide of unprecedented popularity and enjoyed a considerable sale both here and in England.

As late as 1876 he was preparing enlarged editions of the life and some of these later biographies, with prefaces by Mrs. Stowe, are displayed.

Bibb's "Narrative of Slavery"

Another book that interested the author of "Uncle Tom's Cabin" was Henry Bibb's "Narrative of Slavery." Opposite the title page of this little volume, with its elaborate gold-tooled binding of the period, is a portrait of Bibb by Patrick Reason, a colored engraver who illustrated a number of books published during the 40's and below this portrait is a tiny vignette which shows the youthful Bibb fleeing before the slave owner, with the following explanation: "David Lane after Henry Bibb in Louisville, Kentucky, June, 1838.

"The object was to sell Bibb in the slave market but Bibb turned the corner too quick for him and escaped." It is very fortunate that Bibb did turn the corner "too quick for him." Otherwise we might have missed one of the most vigorous and diverting of all the slave narratives, and there is also the possibility that we might have had a different and less effective "Uncle Tom's Cabin."

Uncle Tom's Library

No less interesting perhaps than the Rev. Mr. Henson's autobiographies are the books from his library. In 1876, he and Mrs. Henson went to England to raise money for schools and churches for the colored people in the part of Canada where they had lived since Henson's escape from slavery.

They were entertained at Windsor Castle and received numerous gifts, many of which were books. Among those shown are a copy of Burns' Anecdotes," presented by Dwight L. Moody, and others from various individuals and organizations, most of them inscribed or autobiographed by the donors.

Rev. Matthews's Autobiography

Another biography, less important than those of Henson, is "The Autobiography of the Rev. E. Matthews, the Father Dickson of Mrs. Stowe's "Dred." As Henson had served Mrs. Stowe as a model for Uncle Tom, so did Mathews serve as a model for her Father Dickson, and neither later scorned to turn an honest penny by telling people about it.

"Dred" of course never attained the popularity of "Uncle Tom's Cabin" and thus the business of being Father Dickson was correspondingly less important than that of being Uncle Tom. The Rev. Mr. Mathews, however, was not a man to bury his one talent. Like many of the books of the latter half of the past century, this one carries a portrait of the author, though in place of the customary engraving, we have an inserted photograph.

There are copies of "Uncle Tom's Cabin" in several languages. One, a finely bound and rather lavishly illustrated English edition, shows a picture Eliza crossing the ice — possibly the best known incident in America fiction.

We must turn to American art for an ice crossing as celebrated — Washington's comparatively safe passage of the Delaware.

How Controversy Raged

So great was the controversy that arose over the truthfulness of "Uncle Tom's Cabin" as a picture of slavery that the author prepared a key "verifying the truth of the work," and this key, like that for Joyce's "Ulysses," was almost as much in demand as the book it purported to explain.

One of the copies is an octavo volume of over 600 pages of documentation.

LEAGUE TO RENEW DRIVE ON SLAVERY

Assembly Seeks Fresh Data on Subject—Plan for War on Vice Is Also Mapped.

EFFECT OF NEWS STUDIED

Report Points to Evil Wrought by False Accounts—Entry of Afghanistan Meets Delay.

By FREDERICK T. BIRCHALL.

Wireless to THE NEW YORK TIMES.

GENEVA, Sept. 26.—For an hour and a half this afternoon the Assembly of the League of Nations sat in a plenary session, with half-empty benches and galleries sparsely filled, adopting reports. It was the first step in the winding-up process that presages the session's close, and it was a dull, boresome business.

Every one of these reports now made effective by adoption will affect life and government in some part of the world to a greater or lesser degree, yet so technical is the form in which they come into being, so plentiful is the red tape in which their vitality is swathed and so cumbersome and tedious is the manner of their exposition that they pass into action almost unnoted by the world because it is impossible to interest the public in the technicalities that are their outward garment.

Nevertheless, these reports relate to the real work the League is doing at present, and for that work, all observers agree, it deserves the thanks of mankind.

Slavery Data Asked.

There was a report on the slavery that still exists in outlying corners of the world, putting into effect demands for new and precise information from governments represented in the League. This request is preparatory to new action against the remnants of slavery still existing. First, information; then, debate with publicity attending it; finally, action, with the world opinion created by the publicity to support it—so the process goes.

There was a report on white slavery under the title, "Traffic in Women and Children." Presented by an Englishwoman, Miss Horsbrugh, in a clear appealing voice, it drew applause when she had ended.

It traced what had been done to awaken conscience in distant lands on this matter; it told what had been accomplished, analyzing the causes removed with good effect, and finally it provided for setting in motion machinery for an international agreement about punishment for men who live by this traffic and for calling an international convention on the subject at large, to be held under League auspices in the Orient, where the traffic flourishes most.

Progress in Mandates Noted.

There was a report on the League mandates, including Palestine, recognizing the difficulties encountered in administering them, noting the various points of progress made, expressing confidence in the efforts of the mandatory powers and calling for their continued cooperation.

Still another report was on refugees—Russian, Armenian, Assyrian, Chaldean and Turkish, whom the League is helping—holding the governments concerned in this problem to past pledges and stirring them to new efforts.

And there were reports on all sorts of other subjects: the economic and financial report, somewhat platitudinous but nevertheless expressing viewpoints that, if the world would accept them, might help it recover more easily; a report on the League's coordinative health organization; one from its committee dealing with penal and penitentiary organizations; one on "intellectual cooperation" toward the establishment of lasting peace, and one on the cooperation of the press and the organization of peace.

False News a Topic.

The report on the press had to do with inquires as to how false news inimical to peace originates and spreads and what can be done about it. The report hinted—very cautiously and a little hesitantly, in view of certain League memories—at possible future press conferences to find remedies for such evils.

This was the sum of today's public proceedings, and taken altogether it made no small contribution to the world's welfare. However, developments behind the scenes concerning the major issues that provide the basic reasons for the League's existence were not so promising.

A Franco-British-Italian agreement had been reached upon a formula framed upon the lines adopted last February and it was to be signed jointly, declaring for the maintenance of Austrian independence and integrity. It was to be opened to the signatures of other nations, thus further strengthening it. The Little Entente, however, promptly raised the objection that the declaration did not specify that Austrian independence should be mainained by action through the League.

Italians See an Advantage.

The Italians pointed out that this was an advantage because the declaration was framed for use in emergencies, and if an emergency arose it might easily happen that Austria would be down and out, and her independence might be merely a memory long before the League could get into action. The Little Entente delegates thereupon decided to ask instructions of their home governments as to how to act if the three great powers persisted in making a declaration, as they probably will.

But this dispute had a repercussion on the Saar problem. France is pressing for action in the Saar, and the Council tomorrow is to debate the various difficulties that have arisen there, especially in the matter of obtaining police to safeguard free voting in the coming plebiscite. In reply to a questionnaire sent out to disinterested member governments, asking what they could do to supply police for this purpose, Belgium and Italy answered they were prepared to facilitate recruiting such police in their territories. Lithuania merely noted the request and Switzerland sent a note requesting that the Saar Commission refrain from recruiting in Swiss territory, on account of her policy of neutrality. Thus the prospect of obtaining sufficient police is slim.

Report to Be Delayed.

Upon other Saar questions Baron Pompeo Aloisi, Italy's chief delegate, announced after talking with the German Minister in Berne that he had discovered so many points remaining to be cleared up that his Saar committee would be in no position to report to the Council for several weeks. Nevertheless, the Council is going ahead.

And regarding these matters it should be recorded that this Assembly is closing in an atmosphere of pessimism such as old-timers here rarely have noted. However, Afghanistan will be admitted to the League, although admittance will not be accomplished with the haste at first expected. Subcommittees are still studying the technicalities. So there will be no speed record and the Afghan delegate will have plenty of time to arrive here to take his seat.

Slavery -1934

HIGH POINT, N. C.
ENTERPRISE
SEP 14

"CHRIS'MUS GIF'"
(Atlanta Journal)

The recent death, at Briarcliff manor, New York, of Mr. Williamson Whitehead Fuller directed the attention of the folk of the east to a phase of relationship between races in the south which they found it difficult to understand.

Mr. Fuller was a retired lawyer. He had been general counsel for the American Tobacco company and one of the leaders of the American bar. He was born and reared in Fayetteville, North Carolina. Every year he returned from New York and fraternized with the friends of his boyhood, white and black. He helped remodel and preserve the old churches; he shared the personal problems of his former people. He was known to them as "Mr. Willie."

In 1913 James McAlister, an ancient negro drayman and an ex-slave, died. His will, which made the very wealthy New York lawyer his sole heir, set forth that: "My wife, now deceased, belonged to his (Mr. Fuller's) father and mother, and it was my pleasure to be near the Fuller family after the war, bringing an intimacy between me and Mr. Willie, then a small boy. When I needed advice, Mr. Willie never failed me. He may not need my little home, I pray, but he will know better what to do with it than I, and in this way I want to show my appreciation for what he has done for me."

Mr. Fuller sold the property for five thousand dollars and from the proceeds established the James McAllister Christmas fund. Each Christmas thereafter Mr. Fuller and members of his family met in the directors' room of a Fayetteville bank and saw the old negroes of the community assemble, each to receive his "Chris'mus gif.'"

Slavery is well done with, but with it is disappearing after two generations a unique and beautiful relationship which often existed.

Emancipation And Andrew Jackson Days Recalled By Ancient Volume

In this quaint little old building at Jonesboro, Tenn., the first Abolitionist newspaper in the U. S. A., was published, Elihu Embree's "Emancipator," and also "Parson" Brownlow's "Whig."

Sam Adler, Birmingham Man, Owns Old Book With Tennessee History

BY DOLLY DALRYMPLE

Sam Adler, widely known citizen and capitalist of Birmingham who came from Jonesboro, Tenn., where Andrew Jackson was first licensed to "Practiss as an Attorney," and around which clusters so many episodes in the life of this great man, is the owner of a very old and very unusual little volume, entitled "Dropped Stitches—Tennessee History," written many years ago by his friend, Capt. John Allison, and which he has been kind enough to let me read.

It has been a rare treat to peruse the old book, and many items of interest are noted concerning that section of the South from which Mr. Adler hails, as well as Dr. J. Stewart French, pastor of Highlands Methodist Church, and his wife, and numbers of other prominent citizens of Birmingham who were born and bred there.

"I often played in the house where Dr. French was born," said Mr. Adler as he talked about his childhood days and of the historic little city of Jonesboro up in East Tennessee.

"Harry Jones White, of this city, is a descendant of Willie (pronounced Wiley) Jones, of Halifax, N. C. for whom Jonesboro was named.

"It seems strange that it would have been necessary to go to North Carolina to find somebody to name the town for, but it happens it was because Willie Jones was a member of the North Carolina Legislature and very friendly to that section of Tennessee, which had no protection at the time.

Benefactor Of John Paul Jones

"It was this same Willie Jones, who was the benefactor of the famous John Paul Jones, who added the name of Jones to his original name of John Paul."

Mr. Adler left Jonesboro when he was 13 years old, and went to Baltimore where he lived until he came to Birmingham in 1887.

"The feature of John Allison's book which is most impressive," said Mr. Adler, "is that the author records the fact that the first idea of the emancipation of slaves came from East Tennessee, not from New England, as is supposed by many.

"He records that a petition with nearly 2,000 signers, coming from all settlements of the state (then a territory), to the constitutional convention in 1796, asked that a provision be embodied in the constitution prohibiting slavery in the state after the year 1864."

Quoting further from "Dropped Stitches—Tennessee History," Mr. Adler points out the following:

"In 1797 an act was passed by the General Assembly of Tennessee, entitled 'An act to confirm the emancipation of a black man named Jack.'

"In 1801 an act was passed by the General Assembly empowering the county courts to emancipate slaves.

Further History

"In 1820," Mr. Adler said, "according to John Allison's book, we learn that Elihu Embree published 'The Emancipator,' at Jonesboro, Tenn., and that 'Parson' Brownlow published 'The Whig.'

"I was very much interested in a letter from Paul M. Fink, of Jonesboro, dated Aug. 12, 1932, which contained some news regarding these two newspapers which played such a large part in the political and economic life of that time. Said Mr. Fink:

"'Recently I heard that a full file of Embree's Emancipator had been discovered a short time ago, hidden away in the archives of the Tennessee Historical Society and would shortly be reprinted, with the addition of some of Embree's papers and data on his family. Up to this time it was thought there did not exist a single complete file of this first abolition paper, but just a few scattered copies.'

"There seems no doubt that Elihu Embree was the first abolition editor, and John Allison's book contains many incidents as proof of this fact."

A large part of the book is devoted to Andrew Jackson under titles such as "Andrew Jackson, Attorney-at-Law;" "Andrew Jackson as a 'Sport,'"; "Andrew Jackson's Duel With Avery;" "Andrew Jackson, the Man," all of which forms interesting history with which Mr. Adler is as familiar as the author of "Dropped Stitches — Tennessee History."

"Capt. Allison was an intimate friend of the late Gov. Bob Taylor of Tennessee," said Mr. Adler, "and was his campaign manager when he ran for Congress. It is recalled that the two brothers, Bob and Alf Taylor, ran against each other for the governoreship of Tennessee, one a Democrat, the other a Republican."

Oneonta, Ala., Democrat
December 13, 1934

NEGROES OWNED SLAVES

Few of the present generation particularly in the North, know that before the Civil War a great many free negroes in the South owned other negroes as slaves. Some interesting facts concerning the subject are given in Prof. Carter Goodwin Woodson's book, "Free Negro Heads of Families."

He shows that as far back as 1830 one-seventh of the negroes in the country were free, some of them rich, owning large plantations and other valuable property. In 1857 one negro in South Carolina owned 200 slaves, in Louisiana 4 negroes owned respectively 91, 89, 50 and 47 slaves. Many others owned smaller numbers, it being estimated that 40,000 free negroes owned nearly 100,000 slaves at one time.

The story is told of a Charleston negro who admired a female slave owned by a neighbor and bought her for a wife. Later on when she failed to behave herself as he thought proper, he sold her at a profit of $50.—D. S.

N. Y. SUN

THE SUN'S RAYS

John Brown's Body in Marble

Paris Sending a New Statue of Turbulent Martyr Who Once Put the Country in an Uproar.

John Brown's body has been a-moldering in its grave for seventy-five years, and today his name and fame are linked to the song an inspired Northerner wrote in civil war days.

The present generation may know the tune and theme of the song but the school histories give only brief space to the Kansas abolitionist who was hanged for his zeal in behalf of the slaves. New York will have occasion soon to recall the memory of the hero of Osawatomie. It may be well to brush up on the old song, too, for John Brown is going to march through here again.

A bronze statute of the man who was called a martyr is on its way from Paris, where it was recently completed by George F. Waters, an American sculptor, and will be taken to Osawatomie and placed in the John Brown Memorial Park which was dedicated by Theodore Roosevelt in 1910.

It was almost exactly seventy-five years ago that John Brown's body passed through New York on its way to North Elba, N. Y., for burial. In the funeral party were Wendell Phillips, the Massachusetts abolitionist, and J. M. McKim of Philadelphia. They spent a Sunday here early in December, 1859, arriving from Washington late on Saturday night. Mrs. Brown and one of her sons were the only mourners. What happened here may be best told in a magazine article preserved in a scrapbook by a man who witnessed the arrival and subsequent incidents of the stopover.

"In order to avoid the crowd, the coffin was kept on the steamboat landing until 2 on Sunday morning when it was quietly conveyed to an undertaking office in the Bowery. During the afternoon the place of deposit became known and a crowd gathered, a strong effort being made to obtain permission to view the body. The police, however, dispersed the gathering. The lid of the coffin was removed and several persons were admitted."

A wide-awake newspaper reporter was able to supply his readers with more details. He wrote: "The features would have been instantly recognized as those of John Brown by any one who had seen his photograph. They bore the calm expression as of one asleep. The body was dressed in the clothes in which it was executed."

On the following morning, all New York knew that the body of John Brown was here and the streets were lined by the curious as the procession made its way "to the railroad cars that were to convey the remains to Troy."

From Troy to Rutland the voyage was continued by train and thence to Vergennes, where the remains were transferred by a ferry to Moriah and then placed in a hearse for North Elba, where the funeral service and burial took place. When the coffin was transferred at Rutland it was noted that the outer box had been chipped and hacked by memento hunters.

Connecticut has an interest in John Brown who was born in Torrington in that State, in 1800. Torrington is in Litchfield county, which at one time boasted of having supplied the Union "with more brains and ability" than any county in the United States. But John Brown lived there only until he was 5 years old. A fairly well worn path still leads to the site of the house in which he was born. After a few years in Ohio he came back to New York and acquired a farm at North Elba in a community which had set aside a tract of land on which Negroes were to have an opportunity to establish themselves. What he learned about slavery there led him to the noose later. It was the slavery agitation in Kansas that took him there in defense of his sons against the border ruffians, making life miserable for the early settlers from the North who had settled in the hope of outnumbering the Southerners with their slave State ideas. There his zeal took on militancy and he and a handful of followers decided to seize the arsenal at Harpers Ferry, Va., and free the slaves. It was a mistake. Brown was arrested, tried in Charleston, West Virginia, convicted of treason and hanged.

The statue, according to reports received here, depicts Brown as a man 6 feet 6 inches tall, of militant bearing, bare-headed, shirt open at the neck and wearing top boots. The sculptor, including several months' study of Brown's life and background, has been at work on the statue for a year and a half.